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AMERICAN Missionary Register.

VOL. V.]

NOVEMBER, 1824.

[No. 11.]

Biography.

THIS head of our present number will be devoted to Biographical notices of the Rev. PHILIP MELANCTHON WHELPLEY, and DIVIE BETHUNE, Esq., the former, a member of the Board of Managers of the *United Foreign Missionary Society*, and the latter, one of its original founders and its first treasurer.

Rev. PHILIP MELANCTHON WHELPLEY.

PASTOR OF THE FIRST PRESBYTERIAN
CHURCH IN THE CITY OF NEW-YORK.

*From a Funeral Sermon preached in that
Church on the 26th of July, by the Rev.
Gardiner Spring, D.D.*

THE Rev. PHILIP MELANCTHON WHELPLEY was the son of the Rev. Samuel Whelpley, a respectable clergyman of the commonwealth of Massachusetts. He was remarkable from the first dawning of his boyhood, for an early maturity of talent, from which his friends augured the happiest consequences. His avidity for knowledge and taste in the selection of its purest sources, were observable at an age when other boys are usually governed by instinct and animal feelings only. His aspirations after excellence were as ardent as they were laudable; and it was evident to all observers, that he was to be a scholar and a man of literature, whatever else time might, or might not make of him. No unpropitious circumstances could repress his spirit of inquiry—no other avocations prevent his mingling with the learned who had left their intellect at least, enshrined and vocal in the temple of human science. I might indulge myself at large upon this portion of his character and history, if every thing of this sort, in this solemn moment, did not seem to me comparatively worthless.

The natural disposition of our departed friend was singularly composed, and well balanced; his temperament full of kindness; his heart true and firm in his attachments; and his feelings admirably regulated towards those who differed from him in

judgment, and who, in the cross currents of this life, might run counter to him, as he was steadily pursuing the path of apparent duty. The Apostle Paul notes the want of natural affection among the highest crimes. In our brother, the ardour and faithfulness of natural affection were in the highest degree observable; and were it proper, I could here refer to facts which evidence a filial sentiment, that are rarely surpassed.

But the place in which I stand warns me against dwelling upon what are at best mortal characteristics. I hasten to speak of what defined his character in the sight of God, and stamped it with excellence for eternity. Religiously brought up as he was from his infancy, his training led to more than a quick moral sense, until about his eighteenth year, when God was pleased to send his law in its power, as a sharp sword into his heart, and he became under the ministry of the Rev. Dr. Richards, in New-ark, the subject of pungent and lasting convictions. I have heard him speak of this period, and these convictions, with a modesty and diffidence that were most exemplary and gratifying. In a revival of religion in the first congregation in that town, which took place shortly after this, he found that the Lord was nigh, not only to convict and to bruise, but also to pardon and heal; and, as he humbly hoped, he then submitted himself to the righteousness of God as a sinner, and sought and found mercy in the Redeemer. His evidences of conversion were ample, and he was received into the communion of that church a few months after.

From this period, his friends earnestly desired the consecration of his talents to the work of the ministry; and the Spirit of God,

as we believe, made him feel, "wo is me if I preach not the Gospel." He pursued the necessary preparatory studies, and was licensed to preach by the Presbytery of New-Jersey at the early age of nineteen.

It was among his earnest wishes at this time, to devote himself to the work of a missionary of Christ to foreign lands. A lively zeal possessed him to bear the standard of the cross far away into the lands of the aliens, to bring them under the saving dominion of his Lord. With a happy emulation of the example of *Brainerd*, he would have prayed to become a star, where the wilderness cinbosoms in its darkness the path of life, and the tomb of death to its wandering inhabitants. But the providence of God set up insuperable obstacles to the fulfilment of these wishes, and led him to make his first essay in the work of a minister of Christ in the spot where I now stand. He was then not twenty years of age, and you remember the enchanting appearance of his youth, the gracefulness of his manner, the elegance of his diction, the melody of his voice, and the eloquence of his thought. For myself, I must confess I have never known the man who filled the sacred desk with more propriety than he filled it, or who in the judgment of an intelligent, refined auditory, was more deservedly popular.

You soon selected him to be your pastor. He came a stripling into this most arduous field with only the God of David for his sufficient support. The rest you know. You know all the trials of his life, the circuit of his labour, the measure of his success. But you do not know the tears with which his couch has been watered, while he lamented over such multitudes who rejected his message; while he bewailed the lethargy of professors of Christ's name among you, while he saw evils he could not remedy, and poisons circulating which he knew must kill. You can never know to the true extent, how his heart rose in inexpressible emotion, when he felt the weight of his responsibility, and saw so many in this ancient fortress of the faith, in the condition of the church at Laodicea, and liable to the same commination. At length it pleased God to hear his prayer, and about two years since, there was a partial out-pouring of the Holy Spirit upon this people, over which we trust there was joy in heaven. But the harvest was short. The season and approach of yellow-fever turned this part of our city into desolation, and when the time of labour returned, the soil had hardened, and little fruit was subsequently reaped from all the seed that was sown. Still, the spiritual interests of this church daily improved, and your pastor became more abundant in labours. Since that time until he was suddenly arrested, the concern of his friends

and the advice of his physician could not restrain him from working while it is called to-day. He has answered already for the manner, you are yet to answer for the effect of those labours.

But I hasten to the last weeks of his life. —In the month of March, he unexpectedly ruptured a blood-vessel, and the hemorrhage was so great that his life was considered in immediate danger. He gradually recovered so as to be able to take a journey, but the eventual consequence of this affliction we now deplore. His mind was singularly calm from the first moment in view of his probable departure.—His apprehension of the saving power of the doctrines he had inculcated was unclouded, and his confidence in Christ, our righteousness and strength, unshaken.

During the few days just before his death, he continued to express himself with unabated hope in the fountain of mercy which Christ has opened by his own blood. When apprised of his immediate danger, he said, "his own hopes of recovery had been feeble;" and when questioned as to his present views of this world and the next, he said, that, "though he could not boast of an unusual share of animal courage, yet he feared not the approach of death, if his labours were ended." At this period his mind appeared more than ever to be tenderly exercised for the spiritual welfare of his charge. He remarked, that, "if it were given to him to see the Spirit of God once poured out upon this church, and he could be in a frame of mind suitable to it for a season, then he could gladly depart." Upon being asked in what peculiar aspect the heavenly world appeared to him now, and what encouraged his hopes, he remarked that "the God of our Lord Jesus Christ, the Father of glory, made known the hope of his calling, and the riches of the glory of his inheritance in the saints and his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." Among his dying exercises, the reading a portion of the 14th chapter of John's gospel had a place; and he again said, "he had no desire to remain, if his work was concluded."

Upon being asked three days before his death, as to the clearness of his views and hopes, he communicated, that "although his mind was not filled with any distressing doubts, yet he had not that fulness of consolation which he desired." But the shadows gradually departed as he approached the light of eternity, until toward the close of life he used the strong language that "*he had not a doubt.*" Among his last expressions, he was heard to say, "the Lord Jesus is near. The will of the Lord be done!"

His patience in his sufferings was wonder-

ful; and the most delightful *humility* characterized his dying thoughts. Indeed this humility—this meek, submissive frame of soul—this childlike receiving the precious consolations of the gospel and foretastes of the kingdom of heaven, are particularly to be noticed. He spoke of “his own unworthiness as a sinner”—of the “great imperfection with which he had served his Master,” in most affecting terms; but said his “desire was rather to depart, if it were God’s will.”

He retained his consciousness, and the perfect exercise of his faculties to the last instant of time that the soul inhabited its clay; and the love of Christ, and peace of God, and light of heaven, rested on him with increasing brightness to the latest moment.

When he took his farewell of his babe, and could do no more than lay his hand upon it, with strong emotion he uttered, “God be his father for ever and for ever!” And when he parted with his wife, and could no longer speak, he took her hand and pressed it, and pointed with the other to heaven.—And thus he died!

Yes, thus he departed, in the 30th year of his age, leaving a wife and two children, a numerous circle of relatives and friends, a beloved church and congregation, to bleed at the heart at each remembrance of his removal. God grant his blessing and guidance to the two little ones, before whom, in the course of life, all dangers and trials stand! May the end show that the bosom of the church and the rest which Christ hath purchased, remain for them!

But enough of this interesting and melancholy review. However precious his memory, his excellencies as a man, and a minister of the gospel, do but embitter the cup which our heavenly Father calls us to drink. “The Lord gave and the Lord hath taken away, and blessed be the name of the Lord!”

DIVIE BETHUNE, Esq.

[From the *New-York Observer*.]

Divie Bethune was born April 4th, A.D. 1771, in the town of Dingwall, the capital of Rosshire, in Scotland. He was descended, on his father’s side, from a branch of the Sully family, who, some centuries ago, emigrated to Scotland, from France; and on his mother’s side, from the Monros of Fowlis, she being granddaughter to Sir ———— Monro.* His parents were both pious. His father was by profession a physician, a magistrate of Dingwall, and an elder in

the established church of Scotland. He trained up his children in habits of piety, and poured instruction on their minds, more in the persuasive accents of a friend, than with the authority of a father. In this, his son resembled him much.

The subject of this sketch was the youngest of four children, who reached maturity, and was designed by his father for the ministry; but his father dying when he was only 14 years of age, the plan was relinquished. He pursued his education, however, and improved his mind by general reading, until the age of 18 years. Not wishing to be burdensome to his mother and sisters, and following the example of Highland youths, he determined to seek independence in a foreign country. He parted with his mother and sisters in the year 1789. His mother has been often heard to say, that it was the first time he had ever cost her a pang. His destination was the Island of Tobago, where his only brother, eleven years older than himself, practised medicine. Dr. Bethune, on the arrival of his brother, immediately looked out a situation for him on an estate as overseer, in the prospect of his becoming a planter; but the Lord had purposes of mercy towards him, and inclined the heart of a gentleman to procure him a situation in a counting-house, which he much preferred. To this period of his life, Mr. Bethune often looked back with thankfulness, not only that he had never been permitted to traffic in human flesh, but that restraining grace had prevented him from running to the same excess of riot and dissipation, as his companions around him, thirteen of whom were consigned to an early grave, during two years that he remained on the island. He, however, was seized with the fever of the climate, which so debilitated him, that his brother sent him to this country for the restoration of his health. He spent some months in Portsmouth, New-Hampshire. The similarity of manners to those of his native country, and the comparative innocence of the habits of the people, made him return to Tobago with reluctance. He wrote a letter to his mother giving an account of the different state of society in the two countries, which soon brought a command to quit the island and either return to Scotland, or remove to the United States, where he would be under the sound of the gospel, and would not be required to profane the Sabbath, which he was compelled to do in Tobago, it being the greatest day of sale. His brother used every endeavour to prevent him from leaving the island. The gentleman in whose employ he was, offered him partnership at the end of another year, provided he would remain.

Mr. Bethune arrived in Portsmouth some

* For a particular account of this family, see appendix to ‘Life of Col. Gardner.’

time in 1792, and immediately set out for this city.—Although he was not at that time decidedly religious, yet he was seriously exercised, and felt a horror of profanity and vice. He had been the subject of religious impressions from a very early period in life. As early as nine years of age, he was visited with convictions produced by means of a severe fit of sickness, which, however, wore away when he returned to health, but not without leaving a tenderness of conscience which served to guard him against many of the snares and vices of youth. His situation as a stranger in a strange land, would naturally induce very serious reflections in the mind of one whose heart had not been altogether corrupted by sinful attachments. Accordingly, such was the effect which it had upon him, and so strong and deep were the impressions which by this means it pleased the Spirit of God to make on his mind, that while waiting for the stage at Norwalk, Conn. on the Sabbath, he wandered along the banks of a stream into a wood; he felt himself indeed a stranger in a strange land; early associations crowded on his mind; he knelt down by a stone, and like Jacob, vowed "If God will be with me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God."

He had but one acquaintance in this city, and into his employment he entered. The Lord accepted of the dedication of his young servant, and his mind gradually opened to the divine truth.—The late Mrs. Isabella Graham was the first person to whom he opened his mind on the subject of his own personal religion. She led him to her pastor, who afterwards became his intimate friend, the Rev. Dr. J. M. Mason, under whose preaching he was brought to the enjoyment of that liberty wherewith Christ makes his people free. In 1793–4, he joined in communion with the Associate Reformed Church, and in 1802 was ordained an elder of that church. He continued in that connexion until the Rev. Dr. Mason resigned his pastoral charge. Mr. Bethune then removed to the Presbyterian Church, under the pastoral care of the Rev. Dr. Romeyn, where he continued an active officer until translated to the church above.

Mr. B. entered on his mercantile life, December, 1794. His first partner was Mr. John Lewis Vanden Enden; he was a truly pious man, and a member of the Reformed Dutch Church. On the 1st of July following he married Miss Joanna Graham, to whom he had long been attached, the daughter of his spiritual mother, the late Mrs. Isabella Graham, and in August of the same year, he was attacked with yellow fever, and shortly after followed to the

grave his dear friend and partner, who fell a victim to that disease.

Mr. Bethune experienced many vicissitudes in his mercantile career; but in business he set the Lord always before him. From the time he professed the name of Christ, he kept a record of the Lord's dealings with him. When in any difficulty, he spread the matter before him; then looked out texts and promises suitable to his situation, recorded them in his book, and continued to plead them before the Lord until he received an answer, which he also recorded. Before there was a Tract Society in this country, he printed 10,000 tracts at his own expense, put them in a store for sale at cost, and never travelled without them; few were sold; he gave them to ministers and others travelling through the country. He likewise imported Bibles for distribution, in which he was aided by his mother, Mrs. G. From the year 1803 to 1816, he was at the sole expense of one or more Sunday Schools, and in many instances furnished the children with shoes. He set apart the tenth of his gains for the service of the Lord, but never limited himself;—that portion usually went to great undertakings;—while minor calls were so answered, that the left hand knew not what the right hand did. He was at the formation of many, and took an active part in most of the charitable and religious institutions in this city, and was a liberal donor to those of his native land. He was a zealous friend to the Theological Seminaries of the Associate Reformed and Presbyterian churches. Like Job, "he delivered the poor that cried, and the fatherless, and him that had none to help him," and his family never was without them as inmates. The last day only will disclose the unwearied benevolence and holy zeal of this man of God.

Although Mr. Bethune had the appearance of vigorous health, he had many severe illnesses;—for two years previous to his decease his health evidently declined. During the last spring and summer his strength and flesh gradually failed; while he used every means for the restoration of his health, he seemed to anticipate the end of his labours, and set his house in order. He arrived at his home September 11th, from Saratoga Springs, and on the Saturday following his happy spirit took its flight. Wednesday morning he thus addressed his family Physician, "Doctor, you are acquainted with my constitution, I want you to examine me particularly, and to tell me whether you think I shall recover. I have all along doubted it, and am perfectly willing to go if it be the Lord's will. You have been in the habit of smoothing the dying beds of our family, and I wish you to be near mine." After the physicians left him

he told Mrs. B. he was perfectly willing to take their prescriptions, as they seemed to have a claim on him, but did not expect they would do any good; he felt his race was run, and wished to be permitted to depart. Mrs. B. asked him if he felt any pain? he answered, No. She asked him if his mind was easy? he replied, "O yes, O yes; glad should I be to be permitted to say nothing, but to go home." She said, "I have not been worthy of you." "O yes," he replied "but you have idolized a little; live near to God, and when he takes away your husband, my love, and your father, my dear children, he will be a husband and a father to you and to your children (naming his grand-children.) The promise is to you and your children." Mrs. B. said, "You have been a faithful father to them;" he said, "Yes, with all my folly I held fast by the covenant for them, and what is there but that covenant. Dear, dear children! I love my children, extending an hand to each of them and naming the absent one." Shortly after, he said "The Lord has been preparing me for this; he has been showing me the folly of my own heart and the wickedness of this world. O what a wicked, wicked world! I long to depart. I want to lean on my master's bosom, while passing through the dark valley. I wish my friends to help me through the valley by reading to me the word of God. I have not read much lately but the Bible; the Bible! the Bible! I want nothing but the Bible! O the light that has shone into my soul through the Bible." His son brought 'Mrs. Graham's provision for passing Jordan,' he said, "give me my Saviour's words, read the 14th of John. I want God's word; it is all truth; I love it;" after the chapter was read, he said, "Now leave me alone for a little while."

Mrs. B. mentioned to him on Thursday evening that there was a prayer-meeting of his fellow-church members, where he was made the subject of especial prayer; he said "O I am glad, that cheers me, I love to think that Christians are praying for me." Mrs. B. begged him to try and sleep; "Yes," said he, "I wish to sleep, and O! I want the long sleep; all you who have your time of watching around my bed keep me still and asleep." Mrs. B. called to his remembrance a remark he had often quoted of his dear young friend, Mr. Summerfield, respecting Peter, "that when the church was praying for Peter, and heaven and hell were engaged about him, Peter was asleep."

Seeing his son-in-law by his bedside, he laid his hand on his head, and said, "Preach the Gospel, my son." His own son coming in, he laid his hand upon his head and said, "Preach the Gospel, tell dying sinners of a Saviour; mind nothing else, it is all folly." "And you too, dear child," extending his

hand to Mrs. M'C., "you have always been a dutiful child to me." To Miss V. he said, "You, dear friend, who have been to me as a daughter, I thank you for all your kindness; the Lord will reward you; the blessings of the God of Jacob will rest upon you; and now I am tired, I want to rest." In the night of Thursday he said to Mrs. B. "what a strange disease this has been; how have I been brought down by degrees till Tuesday, when I seemed to go all at once. What do the physicians think now? She replied that they thought there was a possibility that he might recover, and wished him to take medicine and nourishment. "And what is my duty?" she said, "to be passive in the hands of the Lord." Soon after he said, "O! Joanna pray for my soul, and pray for my body that it may be easy while passing through the valley. I wish no display, but let it be laid decently in the grave, and O! do not praise me; praise the Saviour. O what a Saviour! Blessed Saviour! I want to go to my Saviour. Don't let any thing be said over me when I am gone; too much is said in praise of man; but let my brethren sing the 146th Psalm, as expressive of my dying exercises:—

"I'll praise my Maker while I've breath,
And when my voice is lost in death," &c.

Friday, Mrs. W. a faithful domestic coming in, he thus addressed her, "O! Mrs. W. dear friend, you have been kind to me, may the Lord reward you. You had the privilege of seeing one dear friend* depart to glory; now I trust you shall see another. I hope you have all chosen the Saviour." To Mr. A. a Christian friend, he said, "All that my Christian friends have to do for me now, is to pray that strength may be given me while passing through the dark valley." Mr. A. said, "God will not leave you now." "No, I trust my Saviour, I love him and he loves me: Oh! how wondrously he has loved me, no tongue can tell."

On Friday he said, "I have been disappointed, I thought before this to have been with my dear Saviour! my blessed, blessed Saviour!" Mr. M'C. answered, "In all probability you will see him soon." "Yes," he exclaimed, "I hope so;" then pausing a moment he added, "I expect to take the lowest seat at the feet of my Redeemer." Shortly after, he asked if there was no one to pray with him? His wish was immediately complied with. During the prayer his spirit was evidently spreading her wings for flight, and he exclaimed as the prayer was closed, "O yes, it is true, all true and all precious." "Then you find the Lord, your Redeemer, still near you," said Mr. M'C., "Yes," was his reply, as his faith rose in its full triumph, "the eternal God is my refuge,

* Mrs. Graham.

and underneath me are the everlasting arms." The same day he called his dear wife—she was near him—putting his arms round her, he said, "My dear Joanna, I want you to be near me while passing through the valley, and to comfort me with good words, O my dear wife let me go!" Shortly after, "I want the brightness of my Father's glory to take me home, and I want a dear wife to let me go." She said, the Lord's time is best, and whatever is his will I trust I shall be enabled to submit to. "Yes," he replied, "but still, but still!"—Supposing that he alluded to her praying for his recovery, she said, "My dear love, I am willing, since you desire it, to give you up to your Saviour." He seemed relieved, and again putting his arm around her, said, "You have always been a dear, kind wife to me." Mrs. B. mentioned the names of some Christian friends, and asked him if he wished to see them: he replied, "The dear Shepherd's face is all I wish to see—but tell them all to pray for me; it is consoling to me to think they are praying for me: I want their prayers to help me through the dark valley." During the night of Friday, he kindly remembered all under his care in the counting-house. On the morning of Saturday, a youth, his apprentice, came to see him;—he took him by the hand, and said, "dear Edward, I thought to have trained you for this world and the next; but the Lord will take care of you—seek the Saviour!" About eight o'clock, he said, "I am perfectly satisfied, I am perfectly satisfied!" and thus closed his testimony to the truth of the promises and the preciousness of the grace of his Blessed Saviour, and immediately the work of dissolution began.

The character of Mr. Bethune is thus briefly and accurately summed up in the funeral sermon by his pastor, the Rev. Dr. Romeyn.

"With almost every society for the promotion of religion and the melioration of human misery in this city, he has been connected since he professed the name of Christ, and his life has been that of a devoted follower of his Lord and Master in the

different relations which he has sustained. Few laymen ever appeared in our judicatories, who commanded more respect and possessed more influence. He was listened to with attention by all, and however diversified might be the opinions among them, his word and his judgment rarely failed to command their merited tribute. His perception was quick, and his judgment, when called into exercise under his conscious responsibility, solid and substantial. A kinder man never lived; one more open to advice—more forbearing towards others. Who among those that knew him did not greet his visits? You found him the Christian decided, and the worthy gentleman acknowledged. Few, very few, had the talent of commending the Gospel and its truths to others in a way more attractive, and powerful from its attraction."

The closing scene corresponded with the tenour of his life. The uniform and distinguishing characteristic of his dying exercises was, an entire absorption of spirit in the view of the glory and in the feeling of the preciousness of the grace of the Lord Jesus. They strikingly displayed the importance of early religious habits, of thorough Scriptural knowledge, and of a consistent Christian life. The fruit of these he found in the clear, calm, and firm operations of a living faith, and a hope that did not make ashamed; affording to all around him the visible and audible proofs that he had "arrived at the fulness of the stature of a man in Christ Jesus." His prayers were heard; his passage through Jordan was calm and easy; and without a groan or a sigh he fell asleep on the bosom of that Redeemer whom he loved to serve during life, and whom he longed to see, eye to eye, and face to face in the upper sanctuary.

"Night dews fall not more gently on the ground,
Nor weary, worn-out winds expire more soft,"

than this follower of the Lamb passed from his pilgrimage on earth to his loved home in the skies, the mansion his master had prepared for him."

Reports of Societies.

SECOND REPORT OF THE FRIENDS' AFRICAN COMMITTEE.

(FROM THE LONDON MISSIONARY REGISTER.)

Measures preparatory to a Mission to Western Africa.

In a former Report, and in a short Circular issued in the course of last year, the details of this interesting engagement were

given, as far as the period at which it was proposed by the Committee, that our friend, Hannah Kilham should be enabled to proceed, according to her own desire, to make a temporary residence on the coast of Afri-

ca; there to commence the long-meditated course of instruction to the Natives, through the medium of their own languages.

Our friend having since sailed for that Continent, suitably attended, and provided with the necessary accommodations; and the Committee having recently received advice of her safe arrival and kind reception in the British colony on the river Gambia; it is deemed suitable again to lay before Friends the state and progress of the concern: in order to which, it may be proper first to revert to the contents of the Circular above mentioned.

It was stated in that paper, that the necessary previous measures which regard the orthography of the Wolof and Mandingo languages had been prosecuted, to nearly the full extent practicable in this country, and with her present means of information—that a set of Elementary books, together with Selections from Scripture, in Wolof, were ready for printing—that the intended Native teachers, Sandanee and Mahmadee, had been emancipated; they having been previously the property of persons resident at Goree—that their conduct had been satisfactory; and their attainments in common learning such, that it was believed they were qualified to begin to impart some instruction to their countrymen; to which work their minds appeared to be steadily devoted.

The result of the preliminary labours, in which Hannah Kilham had for a course of years been engaged, respecting the Wolof (or Jaloof) language, may now be seen, in a publication entitled "AFRICAN LESSONS, Wolof and English, in three parts,"—the first part containing "Easy Lessons and Narratives for Schools;" the second, "Examples in Grammar, Family Advices, and a short Vocabulary;" the third, "Selections from the Holy Scriptures"—the whole comprising 175 pages, in Wolof and English; and forming a manual fully adequate, as the Committee have reason to believe from late communications, to the intended purpose of instructing the Jaloofs, on grammatical principles, in their own language. The Mandingo, indeed, though studied by her in connexion with the Wolof, has not yet afforded materials for a printed document: but it is expected that she will be able to give it equal elucidation in time; favoured, as she will now be, by daily intercourse with persons using it as their mother-tongue.

It was intended by the Committee, that the party destined to make the first attempt at a settlement should sail in the autumn of the year 1822. But this being found, as the time approached, impracticable, Hannah Kilham embraced the opportunity which the delay of a whole year afforded her, to discharge a debt of Christian benevolence in another quarter. The destitute condition

of the female peasantry of some parts of Ireland having excited much interest and sympathy in her mind, she resolved to dedicate some time to their cause; and she was accordingly occupied for several months in that island, in concert with the managers of an Association formed in both countries for the same object. In the mean time, the two pupils intended for native teachers continued to receive further instruction. The requisite personal aid to the undertaking was likewise in this interval obtained; and in a way most satisfactory, by voluntary offers on the part of several individuals, members of our Society, who were accepted, as assistants in the work of promoting African instruction; viz. Richard Smith, of Endon, near Leek, Staffordshire; John Thompson, of Cooladine, near Enniscorthy, Ireland; and his sister, Ann Thompson.

Departure of the Mission.

The preparations being at length finished, the regulations for the conduct of the settlement drawn up, and a suitable dwelling provided in the district in which it was intended they should reside, the party, consisting of six persons, embarked on board the *James*, A. Smith, Master; which vessel sailed from Gravesend, the 25th of tenth month, 1823. They were exposed, immediately on quitting the Downs, to the severe N.E. gale of the 31st and following day, which was very near casting them upon the coast of Normandy; and, though mercifully preserved from shipwreck, which was the lot of many in that storm, the Master found himself obliged to make for Cowes, Isle of Wight; from whence, after he had obtained the needful supplies, they again took their departure, on the 7th of eleventh month, and had a safe and agreeable passage.

Arrival and Proceedings of the Missionaries.

The *James* cast anchor before Bathurst, the 8th of the twelfth month. Upon landing, our friends were conducted to a vacant house, provided for them, as an abode while here. They were soon afterward introduced to the Commandant, Capt. Findlay, and to the rest of the principal resident Europeans. Our friend Hannah Kilham writes—

The Commandant received us courteously, and was so kind as to propose conducting us to Birkow, and to introduce us to the Alcaide, whom all speak of as a respectable man.

Birkow, or Bakkdoo, is a Mandingo town situate on the Cape St. Mary, about 8 miles from Bathurst, near the sea; and being on a dry, elevated spot, was considered the most eligible place to settle in. Another favourable circumstance concurred to recommend it to the attention of the Committee.

A good stone house has been here erected, at the charge of Government, on land held by an annual acknowledgement to the Chief; and the Committee, having learned that it was not likely to be speedily occupied for the purposes for which it was built, made application by letter to Sir Charles MacCarthy, for the use of it until they could otherwise provide for the party going out: this request having been, in the most liberal and condescending manner, complied with, the concern has been thus relieved, for the present, from a difficulty which had pressed heavily upon it—that of building a sufficiently large and safe habitation and school-room, before the merits of the proposed site should have been ascertained by actual trial.

The interview with the Alcáide of Birkow has since taken place; and the consent of his Chief, the king of Combo, has been obtained, to a settlement at that place, for the purposes of a school and farm.

But before entering upon the particulars supplied by letters of more recent date, it will be proper to state, in her own words, the views and feelings with which our friend entered this new field of labour. She writes, the day after her arrival—

Through the kind protecting care of Heavenly Goodness, we have arrived safe on the shores of Africa, and it is due from me to acknowledge, that although under a feeling that an arduous concern must engage my mind and occupy my attention from day to day, I never was, in any circumstances, more sensible of being at home, and in the appointment allotted to me. Oh that ability may be given, so to dwell under a sense of dependence on the fountain of Life, that a refuge may be known in all seasons of difficulty and danger! for such there will doubtless be, on the right hand and on the left.

The James cast anchor at this port early yesterday morning, a pilot had come on board, after dark, the preceding evening. After our usual morning reading (of the Scriptures,) we were favoured with a precious feeling of the Divine Presence, and my heart breathed the language of supplication and praise. Very soon, W. W. came, accompanied by Capt. Smith, who had previously gone on shore, and, to our great satisfaction, conducted us to an empty house, which we are to occupy during our stay on the island. The sitting-room is about 30 feet in length, it has eight doors and four windows, a piazza east and west, and is situated close on the beach, so that we may certainly enjoy a breeze, and indeed we are prepared to enjoy it! I did not recover from the effects of sailing, so as to sit up all day, during the voyage, but am now well, and hope to engage without difficulty, in what is before me.

Twelfth mo. 10th.—I have the consolation to find, that the humble attempt upon which I have entered with regard to the reduction of the African Languages to a written form, appears quite likely to answer the design of presenting an intelligible picture to the Natives. Adrian Fartarrieu informs me, that a young man from Senegal, who has been instructed in French, and speaks Wolof, has read the 'African Lessons' in Wolof, from the book which I gave him the day before yesterday: *he understands the whole*, and remarks that it will be a good method of teaching himself English, through the medium of Wolof.

Sandaneé has been reading out of the Scripture Lessons to some Natives, at their request, which they appear to understand. I have been to talk a little

Wolof to the children, and long to teach it to them from their books.

Remember us, and desire our preservation every way.

From their subsequent letters, it appears that our friends had been chiefly occupied, up to the 16th of first month, in landing and unpacking their stores, in the necessary cares attendant on settling in a strange country, and in preparations for school-keeping; yet not without having commenced their labours as teachers, which it has been found expedient to carry on for a while at Bathurst; confining their attention at Birkow, for the present, to the cultivation of a friendly intercourse with the natives, and to some attempts at gardening. Difficulties, which were not wholly unforeseen, have indeed rendered it impracticable for the whole party to take up their abode, as yet, at this station. The supply of water is distant about a mile; though it is believed that some may be obtained near the house, by digging: there is a want also of some appendages to the building, to serve as kitchen, store-room, &c.; and lastly, a "palaver," with the natives on the spot had been for some time going on, in consequence of objections on minor points; which they undoubtedly expect to have removed in the mode usual with all uncivilized people, by repeated presents. It is expected, that when these matters are accommodated, Richard Smith and John Thompson, with Mahmadee, who speaks the Mandingo, will take up their residence here, and endeavour to diffuse useful knowledge in their immediate neighbourhood, and gain the attention and good will of the natives, until it shall be seen whether this be the more eligible place for a permanent abode. This measure was even rendered advisable by a due consideration for the health of our friend Richard Smith, which had been somewhat affected by the climate. It is proposed, that, in the event of their being thus separated, the whole company shall endeavour to spend the first-day together at Bathurst.

With respect to school-teaching, at the latter place, it appears, at the date of the letters, to have been going on with spirit, under Sandaneé, in a school formed partly of liberated Negroes from Sierra Leone, who are retained by the government at Bathurst, and go under the appellation of "King's Boys;" and, under our women friends, with the Mulatto girls and others of the colony, twenty-two in number. This school was opened the 8th of 1st month. The education of native boys was not as yet taken in hand.

The most kind and friendly attention has been experienced from the Commandant; and much cordiality, and even assistance, on the part of the resident Chaplain and Methodist missionary. Hannah Kilham was

contemplating a short visit to Sierra Leone; which, if it take place, may delay for some time longer the final settlement of their plan of operations.

Call for more Labourers.

The Committee quote, in reference to this prospect of success, the following remark of Mrs. Kilham—

I am satisfied more than ever, from the appearance of the people's countenances, that here is a soil which would amply repay a good (mental) cultivation. IT CANNOT BE THAT AFRICA SHOULD ALWAYS REMAIN WHAT IT HAS BEEN, NOW THAT ITS CLAIM ON CHRISTIAN SYMPATHY HAS BEEN ACKNOWLEDGED.

On this sentiment, the Committee thus earnestly plead the cause of Africa—

It is difficult for the Committee to record this striking sentiment of our dear friend, without a comment. THEY, too, are deeply convinced that THIS CANNOT BE: and they would invite every friend to this benevolent undertaking—indeed, every friend to mankind, into whose hands this may come—to unite with them in enforcing the claims of Heathen and Mahomedan AFRICA upon the Christian sympathies of EUROPE! Surely, nothing more is now wanting to render the intercourse of Europe with Africa as fruitful of benefit, as heretofore it has been of misery—to make honourable amends for our many trespasses toward the people of that injured country—BUT A WILLINGNESS, ON THE PART OF ALL OF US, TO DO WHAT WE CAN to further this noble object. It is not required of every one whose heart is even warm toward it, that he should expose his life to danger on the ocean, and in tropical climates: but, to borrow this devoted labourer's pen—

Had the heavenly love of our Redeemer, the love of God and man, its full operation in the world, how speedily might the waste and desolate places of the earth, naturally and morally such, be converted into fruitful fields!

And if, with her, we may bring the appeal nearer home, applicable as it is to our own religious society:—

Were a few solid, judicious men Friends to go out, and take up their abode for a season on the African Coast, and set there an example of Christian simplicity and integrity, much good would, undoubtedly, result from it to the Natives.

The Committee publish these sentiments, with a desire to bring such considerations more fully than heretofore under the notice of Friends. The services of the greater part of those now engaged in the labour of instruction, in concert with the native teachers, are expected to be continued but for a limited time; against which period, it is hoped that more labourers will be found ready to enter into the harvest. And how greatly it is to be desired, that they who may present themselves for purpose,

may have taken (as these friends individually did) a sufficient time for consideration, and for feeling after the only solid ground of such service, to be able to give up to it with a peaceful conscience, having faith, and in nothing wavering!

State of the Funds.

A Balance of 339*l.* 17*s.* 10*d.* in hand, at the time of making the first report, with 231*l.* 8*s.* since received, and a debt incurred with the Treasurer of 287*l.* 17*s.* 4*d.* constitute the expenditure, amounting to 912*l.* 3*s.* 2*d.* Under these circumstances, the Committee, in reference to their call for personal service, add the following.

Appeal for increased Funds.

There is another mode, equally obvious and much more easy, in which we may be of service to the cause. The funds, placed at the disposal of the Committee, are now more than exhausted. And much as the unexpected aid of a grant of a house, rent free, by the kindness of government, has relieved and assisted them, the Committee still feel that they are pledged, both to provide for this important object against the time when it may be required, and to support, on an adequate scale, the remainder of the undertaking. The details of future expenses, of other and various kinds, it is needless here to enter upon, as the accounts will suggest them: that such will occur is, however, matter of reasonable certainty. And the Committee trust, from the experience which they have had of the good disposition and liberality of friends in this affair, that they may with almost equal certainty rely upon their full pecuniary support: *The liberal deviseth liberal things; and by liberal things he shall stand.*

Plan and Objects of the Committee.

There are many ways in which a permanent settlement, supported by an occasional change of the resident active members, might contribute to the object above mentioned. Besides keeping a certain number of the natives of both sexes under tuition, those who were competent to the task would be collecting the materials for an extension of the means of instruction: they would be reducing another, and still another, of the African languages to a written form; and, in proportion as this was done, preparing translations into them, of such parts of Scripture as they found they could succeed with in this way. Others, again, would have to propose and exemplify to the natives, such improvements as might be found applicable to the situation, in the arts and comforts of civilized life—in agriculture—gardening—in the construction and furnishing of clean and wholesome cottages and dwell-

ings—in the procuring that prime necessary of life, water, in situations at present unprovided with it—in draining, embanking, grinding—and in a variety of applications of the mechanic arts to the ordinary purposes of industry. It is not to be supposed that the personal exertions of the friends themselves will suffice to effect a great deal in this way: their INSTRUCTION and HELP are what the natives chiefly want. In this way, it is presumed that a docile people, themselves by no means destitute of ingenuity, may be excited, by the prospect of additional advantages and comforts, to a much greater degree of exertion on their own behalf.

Nor would the residents, if they kept under a right concern for the good of Africa, fail to recommend, on every suitable occasion, the principles of the Christian religion; more especially in regard to a pure morality, and peaceable, inoffensive conduct. In this way, example would do much, were precept even but sparingly applied. Evil is obtrusive and overbearing: many are its victims through the mere influence of prejudice and fear of the multitude; but is not GOOD, also, when viewed near at hand, and from day to day, an inviting spectacle! Is there nothing in domestic order, in decency, quietness, cleanliness—in the visibly greater comfort and enjoyment, even of this life, in a Christian family, which the African FEMALE, more especially, would in time be led to regard with desire and admiration? Let the wives and children of the natives once become qualified to render them greater service, at the same time that they ministered less occasion to their angry passions, and

we should probably see the latter become solicitous to know WHAT had produced so favourable a change, if not disposed to put themselves also under the same instructors. The weaker sex, at least, may thus be rescued from the dreary bondage and degradation to which they are subjected, both in body and mind, in those countries; and a foundation laid, by educating the youth, for a general extension of the benefits which the very twilight of Christianity is sure to shed upon Heathen and Mahomedan darkness.

This is, we believe, the first systematic attempt, at least on so considerable a scale, of the Society of Friends to impart to the Heathen, in connexion with social advantages, direct religious instruction. Their temper and habits have always tended, like those of the United Brethren, to conciliate uncivilized men, and we cannot but hope and believe, from the manifest improvement of the Body, of late years, in the recognition of the distinguishing doctrine of the Atonement, that its Missionaries will not only resemble those of the brethren in their spirit and manners, but will, like them, continually present to the Heathen, as the only ground of the acceptance of sinners with God, the meritorious sufferings and obedience of the Incarnate Redeemer—*Emmanuel, God with us!* The powerful influence of this fundamental truth, under the grace of the Holy Spirit, in civilizing and saving numbers of Africans on these shores, will confirm the enlightened friends of Africa in the conviction, that the social virtues of the Gospel must have their foundation in cordial belief in *Christ, and him crucified!*

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

UNION MISSION.

JOURNAL FOR JUNE AND JULY, 1824.

The Great Indian Council.

In our last number, we published a Letter from the Rev. Mr. Vaill, detailing the proceedings and results of this Council. The following notice of the same events is given in the Journal—

Thursday, June 10th.—Brethren Vaill, Chapman, and George Requa, with Brother Vaill's eldest son returned from Cantonment, Gibson. They left Union on Monday at 3 o'clock P.M. in a canoe, and reached the Cantonment on Tuesday morning.

The council took place at 2 o'clock P.M.—the result of which was the delivering up to Col. Arbuckle of six Osage warriors to be tried by the Government of the United States, for the murder of a party of whites as mentioned in the Journal for December last. It would exceed the usual limits of a journal, to notice in detail the interesting transactions.

To see six brave men come forward and voluntarily submit to become prisoners, to be put in irons and sent away to be tried for their lives—to see this done with firmness and decision, by the unanimous con-

sent of the nation, and without a sigh from their affectionate wives—to see the sense of honour manifested on the part of the criminals, and the desire to do justice in the nation, was indeed affecting to every spectator. And as it was more than we had expected, it was to us all a surprising event. If ever we have seen the hand of the Lord held out to save this nation, and encourage this mission, it was on this occasion, and we would bless and praise Him for His great goodness in guiding the nation into that which is right.* The next day was spent in council, on some minor affairs, and in delivering to them presents of beef, pork, and flour.

The next day (Thursday) was appointed for the Colonel and the Sub-agent, Mr. Barber,† to meet the chiefs and warriors at their encampment near the falls of the Verdigrée, to assist them in forming some civil regulations.

The Brethren, not being able to remain, left the Cantonment on Wednesday evening.

It was designed to lay before the chiefs, in presence of Col. Arbuckle and the Agent, our grievances, in the loss of cattle, and disappointment in not having our school filled up. But the old chief, anticipating our design, said, “You must omit *your* business now, as my hands are full,” and indeed, we saw the propriety of his request, and rejoiced that he had done so much.

Unhappy Occurrence.

Saturday, June 12.—Clamore has lost a son. He was providentially killed in an Indian race which took place yesterday. Having finished their business, the young men entered on this diversion to please the

officers. In these races they are presented with a piece of valuable cloth, which is taken by some one who bears it away on horseback—extended by the length of his arm from the body. A number of young men contend for it, until some one, more fleet than the rest, is able to bear it beyond the limits, and they yield the point. The horses of course run full speed in every direction, and not unfrequently do they strike each other and fall. In the above event, two horses met, and Clamore's son was thrown to the earth with such violence, as to cause his death in a short time. According to Indian practices, the young man on the other horse, who innocently occasioned his death, must have been precipitated into the other world at the same time, (to use the Indian phraseology) “*to keep the deceased company*,” had he not been able to pay some two or three horses to Clamore, and procure a youth for him to adopt as his son in the room of the deceased. Clamore thought of asking Col. Arbuckle for some compensation for the loss of his son, because his officers made the present that occasioned the race in which the son was killed.

Various Notices.

Monday, June 14th.—Abraham Swiss, the eldest Osage scholar now with us, and the most forward, entered as an apprentice to the carpenter's trade, and is taken under the care of Brother Redfield. Abraham is about 14 years of age.

Wednesday, June 30.—In business meeting. *Resolved*, that Brother William C. Requa be appointed to manage the secular concerns of the settlement at Hopefields. This resolution is designed to release Brother Chapman from the care of business, that his time may be devoted to the more appropriate work of studying the language, and preaching the Gospel to the Indians.

* The place of their trial is Little Rock, and the time, the next October session of the court.

† Mr. David Barber (formerly trader) has been appointed Sub-agent in the room of Mr. Philbrook, deceased.

Saturday, July 3d.—By the kind hand of Providence we have been enabled to gather our crop of wheat since Monday. The crop, however, is but a middling one, owing to the new state of the soil and the drought last autumn. Still with our expected crop of corn, we shall have a supply of bread stuffs from the farm, the ensuing year.

Lord's day, July 4.—Another communion season—subject of discourse, "*How dreadful is this place,*" Gen. xxviii. 17.—Considered the parties who meet, and the purpose for which they meet. The Lord Jesus Christ on the one hand, and poor sinful worms of the dust on the other—Christ comes to feed us—we come to receive the bread of life—Christ to sup with us, and we to commune with him—*He* to bring us the clusters of Eshcol, we to receive them—*He* to clothe our destitute souls, we to receive the Heavenly garb—Christ to renew the evidences of his love to us, we to renew our attachment to him—Christ to remind us of his second coming, and we to acknowledge that we live in the actual and constant expectation of it—*He* to show us the evil of sin, and we, that we may see and feel the evil, and sorrow for it after a godly sort—Christ comes to give us his body and blood, and we to present our whole selves, body and soul to be his for ever.

Saturday, July 10.—Two boys were returned to the school, whose parents now say that they shall not be suffered to leave it again. One of these has been absent since last fall, the other about two months. Their parents are among the settlers at Hopefields.

Lord's day, July 18.—About ten days ago Brother Vaill was called to go down the river as far as Billingsley's settlement, 125 miles distant, to marry Col. Nicks to a lady in that settlement. This gentleman is one of the settlers at Cantonment Gibson, of the house of Nicks and

Rogers, with which we have transacted much of our pecuniary business for more than two years past. Having performed the ceremony and preached once in the settlement, Brother Vaill returned this morning about 3 o'clock. The Missionary Register for May has arrived, also one or two Boston Recorders, and Religious Intelligencers for the same month, which may be considered the earliest arrivals since we came into the country. The express from the Cantonment brings up our papers regularly once in two weeks from Crawford Postoffice to that place, which we consider as a great favour.

Saturday, July 24th.—The past week, have cut and secured 35 tons of hay, which with our oats and wheat fill our new barn.

Monday, July 26th.—Barnaba, a Frenchman, who has an Osage wife, has been here a few weeks to be cured of his lameness, and having regained the use of his limbs so as to be able to walk, left us this morning. He placed his son under our care, a child of about 3 years, whom we have named Philip Doddridge.

Saturday, July 31.—During the past month and part of June, the Indians have all been out on their summer hunt, so that our intercourse with them has been suspended. Those of the settlement have hunted by themselves at a small distance, and have already returned to their plantation. The rest are expected to come in a few days. Though our progress with these people has been slow, yet it is on the whole greatly encouraging.

Civil Government established in the Osage Tribe.

P.S. In the Journal for June it is stated that Col. Arbuckle and the agent were about to repair to the Osage encampment, and assist them in the formation of some civil regulations. The whole town was then encamped near the falls of the Ver-

degree, within 4 miles of the Cantonment. It was suggested to the agent that the present was a favourable opportunity to lead their minds to form some civil laws, especially as they had at that time great trouble in procuring and returning stolen horses, &c. The thing met the favourable reception of the Agent and of Col. Arbuckle, and they agreed to proceed to their camp for this purpose. We have since heard a very pleasing account of the result. The Osage Chiefs were highly pleased with the measure proposed to them, and entered into it with animation. Thirteen persons were appointed to constitute a National Council. This number embraces most of the nominal chiefs, and some respectable men beside. Of this body Clamore is President, and Tally is to officiate as President in his absence. Forty of the best warriors, (or rather *best men* who are warriors) were chosen a national guard, whose officers are a Captain and two Lieutenants. The duty of the Council is to legislate and decide in all important questions, and the duty of the guard is to put into immediate execution these decisions. We understand that medals are prepared to be given to those who are faithful, but if any soldier is delinquent in duty, he is to be immediately deposed, and another appointed and honoured. This may be considered as the first step towards civil government, in a nation hitherto lawless to an extreme.

GREAT OSAGE MISSION.

JOURNAL FOR JULY, 1824.

Sabbath, July 4.—Communion—It is good to worship God and show our love to him, in commemorating Christ's dying love. For as often as we do this we do show forth his death until he come.

Wheat Harvest.

Friday, July 9.—Finished cutting

and securing wheat, estimated at from four to five hundred bushels. The weather has been very fine, and the last sheaf was just in the barn as the rain began to fall. We would feel grateful to our bountiful Benefactor for giving us a plentiful harvest, and strength to secure it in season without injury.

Preparations for Agricultural Settlements.

Monday, July 12.—The brethren being all present, met for business, when the following preamble and resolutions were presented by the Committee appointed for this purpose, viz.

Whereas it appears to be the wish of the Government to locate the Osages, they being equally disposed, fifty or sixty miles from this establishment, and whereas brethren Pixley and Montgomery seem to be under the necessity of being constantly among the Indians, both to learn the language and to communicate religious instruction; therefore,

Resolved, 1st. That we take measures to form a small, economical, agricultural establishment, near the present village, for the comfort and strengthening of the Brethren under the necessity of being there—also to encourage and help the Indians, in the use of their own means, to cultivate fields, to build houses, and thus to become fixed and permanent, as well as comfortable in their place of residence.

2d. *Resolved*, That we appoint Samuel B. Bright, farmer, to go forward, associated with the Brethren before named, and at the most suitable and convenient place erect the necessary buildings, and at the proper time transport his family and necessary effects there, and enter fully on the business which concurring circumstances and the object designed by these resolutions demand.

3d. *Resolved*, That in forming this establishment, there shall be no cash

expended in erecting buildings, or in clearing, fencing, and cultivating fields.

4th. *Resolved*, That the Superintendent, in conjunction with the persons before named, propose this plan of settlement to the chiefs and principal men, and endeavour to obtain their approbation and concurrence.

5th. *Resolved*, That the above preamble and resolutions be transmitted to the Board for their concurrence and direction.

Tuesday, July 13.—At our regular meeting for business the following resolutions were brought forward, viz.

Whereas there are two clergymen belonging to this mission, who have, for some time past, been attending to the language of the Osages, therefore,

Resolved, By the members of this mission, that Br. Montgomery, associated with Br. Sprague, farmer, as an assistant, be furnished with such provisions and utensils as may be deemed necessary to enable them to erect such buildings and make such other accommodations as they may by their own skill and industry think proper, at the most convenient spot at or near the Little Osage village, for the purpose of instructing the nation in the arts of industry and of civilized life, and in those things which relate to the kingdom of God.

2d. *Resolved*, That the said Brethren make such arrangements in view of this undertaking as may come within their own power, together with the facilities which may be afforded them by the Mission, and that when the proper time comes, if not objected to by the Board, enter fully upon the duties of their appointment.

3d. *Resolved*, That a committee of three be appointed, to wit, Brethren Dodge, Montgomery, and Sprague, to look out a spot for location, and to treat with the Chiefs of the Little Osage tribe upon the expe-

diency of such an undertaking, and to obtain their approbation.

Voted, That the aforesaid resolutions and doings be forwarded immediately to the Board.

Various Notices.

Sabbath, July 18.—At the usual evening meeting Br. Montgomery delivered a discourse to a number of Osages who had stopped here on their return from a hunt. May this attempt be only a prelude to more extended labours among these wandering people!

Monday, July 26.—Mr. Balie arrived yesterday with his boat, bringing sundry supplies for the Mission, which are very thankfully received. Marriage is solemnized between Brother Montgomery and Sister Weller.

Wednesday, July 26.—Received letters from Union, stating the health of the family and the prosperity of the settlement at Hopefields. Held a special prayer-meeting in reference to the visit of the committee to the Osage towns to obtain the views of the people in relation to the forming agricultural establishments among them, praying that their hearts may be opened to receive instruction both to their temporal and spiritual advantage.

Unpleasant Occurrence.

Thursday, July 27.—Br. Jones having missed his watch, the suspicion fell on William, the Delaware youth, and by strict search it was found concealed behind his bed. He denied the theft, but on being told that he must leave the Mission, he said he did not want to go, but wanted to stay four years; and on his confessing his guilt and manifesting sorrow for his conduct, we consented to have him stay a month on trial. What can we expect different from this of those who have been taught to glory in such deeds? When may we expect to see these

heathen become good members of society, unless we can bear with them long enough to teach them that vicious conduct is contrary to the will of God as well as all good men? What must we not put up with, rather than turn away a heathen from Christian instruction?

Health of the Family.

The rainy season has continued later than since our arrival in this country. The river has been kept up almost all the month, so that we have been very scantily supplied with bread stuff. Cases of intermittent fever have been more frequent this month, and more obstinate and irregular. Sr. Woolley has not entirely regained her health, though she is comfortable. Sr. Colby has had a severe attack. Br. and Sr. Jones, the former still sick, and several of the children and hired men have been down, but are generally recovered. The hoopingcough is very general and severe among the children.

MACHINAW MISSION.

Extracts of a letter from one of the Female Assistants to her Parents.

September 4, 1824.—It is a mistaken idea, that Missionaries have much time to correspond with their distant friends. I think there is no situation in which the mind is so completely occupied with cares and perplexities as that of the Missionary. Our family consists of about sixty persons, and only three females to manage the domestic concerns, and one of the three must be continually employed in the school. We have at present an Indian woman and a girl, to assist in the labours of the kitchen. I arrived at Machinaw on 23d of July. On the 26th I entered the school, where I have continued until now. I am about to commence sewing, and Sr. E. will

supply my place; and when I tell you I have more than 30 suits of clothes to make for the boys, you will readily excuse me from writing often. I do not mean to suggest that I think the task hard or unpleasant. Far from it. My task is lighter and my trials fewer than I had any reason to expect. Our family are pleasant. I am never more happy than when seated in the circle with Br. and Sr. F. and Sr. E. The children also are interesting, and I love them more than I could have imagined. Our Sabbath school is well attended. The number of scholars is from 75 to 80, but we have so few teachers that we are not able to do the scholars justice. The Indian woman whom I mentioned in a former letter, is a bright example of piety, and appears to be growing in knowledge and in grace. I am now teaching her to read. It is a delightful task. Indeed I feel myself instructed by her, although I can understand but little she says. Untaught as she is, she can teach the world things they never knew. She observed to Sister E. pointing to the Bible which lay near, "Oh! I am hungry for what is in that book." She was asked if she felt any concern for those Indians who were yet in their sins. She replied "Yes, and when I think of them, my heart is warmed to pray that God would give them good hearts."

Sept. 5.—The curtain of another Sabbath eve is now drawn around us. The earth is covered with darkness, and nature seems to be in silent slumber. I retired to my room and shut myself in, but my mind, uncontrolled, soon entered your dwelling. I therefore again take my pen to add a few lines, although very much fatigued in body, the Sabbath being with us a day of hard labour. This, my dear parents, has undoubtedly been an interesting day to you—a day set apart

to commemorate the dying love of a bleeding Saviour. My mind has been much with you to-day. I have communed in heart with you, although I am some hundred miles from you; and now, while writing, I fancy I see you on your knees, interceding at the Throne of Grace for your unworthy daughter. This indeed is a sweet consolation. I will give you a sketch of our labours on the Sabbath. Immediately after rising in the morning, one of the Sisters engages in preparing the children for church. After breakfast and family worship we repair to the school-room, where we spend an hour in instructing the children in reading the Scriptures, and questioning and conversing with them upon the great concerns of their immortal souls. We then repair to the Court-House for worship. At 3 o'clock we attend to the Sabbath-school, and have a lecture commencing at sunset. Thus you see our time is wholly occupied.

Sept. 6.—This has been an interesting season to us. Our little band of Christians has met with us in our dwelling, it being our monthly concert, to mingle their prayers with ours, while we humbly trust that multitudes of our Christian friends are making supplication at the Throne of Grace in our behalf, and in behalf of the benighted heathen. Oh consoling and comforting thought!—while in this dark and benighted region that we have the same God and protector—that we may unitedly lift up our hearts to him, and that he will hear our supplications, if offered in faith. A soldier from the fort has for many weeks manifested a great concern for his soul. He attended our meeting this evening, and gives good evidence of a saving change.

Saturday eve, Sept. 12.—I will close the labours of the week by adding a line to my dear parents.—Time rolls away, and eternity draws

near! A few more revolving suns, and all that is now seen of us will be seen no more. I have now spent seven weeks in Machinaw, and where are they? Can they witness to my exertions in the cause of the Lord? Be astonished, Oh my soul, at thy stupidity! “Nothing has half thy work to do, yet nothing’s half so dull!”

Sept. 15.—It is now 12 weeks since I bade adieu to my dear friends in P. Shall I ever forget the day I bade adieu to my beloved dwelling? or can time and distance erase from my memory the day on which I gave you the parting hand? No, my dear parents—never shall I forget the sighs, the tears. But, my dear Father, were you here, you would weep from a different cause. Methinks it would cause your heart to bleed, to hear in the morning, at mid-day, and evening, the oaths of the drunkard of our own colour, and the more hideous yells of the intoxicated savage. Ah! who but the Lord is able to turn them from their wickedness. May the time soon arrive when our ears may be saluted with a different sound, and our hearts cheered with the praises of the dear Emanuel. The Lord will do all things well. This consideration cheers us, and renders our labours pleasant. We yesterday spent a few moments with the soldier before mentioned. His countenance beamed with joy, and his heart was filled with the love of God. We fondly hope that the Lord will, ere long, pour out his spirit upon the children under our care, and convert the heathen to himself.”

MISSION TO HAYTI.

On the 11th of October, the Rev. WILLIAM G. PENNINGTON, a coloured man, was appointed by the Managers of the *United Foreign Missionary Society*, as a Missionary to the American Emigrants in the Island of Hayti. Mr. Pennington was educated at the African School at Parcippany, N. J. under the

patronage of the Synods of New-York and New-Jersey. He was licensed last year by the Presbytery of Jersey, and by the same Presbytery was ordained last Month, with a special view to this Mission.

On the Evening of the 12th of October, a public Meeting was held in the African Church at the corner of Canal and Elm streets, a Church was regularly formed, comprising such Emigrants as had been furnished with certificates of good standing in other Churches, two Elders were selected, and ordained, and the requisite Commission and Letter of instructions were delivered to the Missionary.

On the 13th, the Missionary, the Elders, and Members of the Church, and their Fellow-emigrants to the number of nearly two hundred, embarked in the Ship Concordia, and sailed on the succeeding morning for their destined residence. That they will meet a kind reception from the Inhabitants and the constituted authorities of the Island, is rendered more than probable by the following information, selected from a late Philadelphia paper—

“Captain M’Learn, of the brig Charlotte Corday, who sailed about six weeks since from this port with a number of coloured families, emigrants to Hayti, has just re-

turned. It would appear from his account, that the promises of citizen Granville have been more than fulfilled. He states that on entering the harbour of Port-au-Prince, the emigrants were welcomed by the officers of a Haytien Government vessel; and soon after visited by some of the principal officers of the Government. A deputation of the Philanthropic Society of the place was sent to welcome and conduct them to their residence. They were cordially received into the families of the first men in Port-au-Prince. Many of the emigrants were to remain in the families of the Secretary of State—of War—and of the Treasury, till they had selected a residence for themselves. All seemed anxious and happy to entertain them. President Boyer invited them to the Government House; and expressed much satisfaction on their safe arrival and genteel and becoming appearance. After he had ascertained their different wishes and intentions, he promised to locate them on some of the Government lands in the vicinity of the city, said to be among the best of the Island. When Capt. M’Learn sailed, most of them had gone to the country to select their farms, and make arrangements for the removal of their families.”

Foreign Intelligence.

WESTERN AFRICA.

SIERRA LEONE—REGENT.

CHURCH MISSIONARY SOCIETY.

JOURNAL OF THE REV. JAMES NORMAN.

[From the Church Missionary Register.]

April 24, 1823.—Went to Freetown, to get stores, and to bid our dear Brother Johnson farewell. He complained of illness, and I began to suspect that he had caught the yellow fever, which had within a few days made frightful ravages in Freetown. To God we committed him.

April 26.—This evening I read to the people the following extract of a Letter, which I received from Brother Johnson, from the Betsey and Ann:—

“Remember me kindly to my dear flock. Tell them that their poor Minister is very low, and much distressed in mind, and wants their prayers very much. He does not enjoy that communion which brings the child of God into the real enjoyment of Christian liberty. O Holy Ghost! dispel these distressing thoughts from the wandering mind of thine unworthy creature!

“I write as I think. You must excuse me.

“I forgot to mention about the children who reside with their parents; and who have,

of late, very badly attended school. Be so good and tell the people, that I am much concerned about their children. I hope they will mend their evil ways; and not neglect so great a duty, which they are bound to perform towards their children, in educating them. May the peace of God be with all!”

The people were very attentive, and seemed much affected at this last proof of their pastor’s love to them.

April 29.—This evening, two boys came to me, and said that they wished to be baptized. I asked them why they wished to be baptized. They answered, they thought it a duty which they owed their Saviour, for what He had done for them. I asked them if they thought they were good enough to be baptized. They said, no, they were great sinners. “Do you think, then, that, as you are sinners, baptism will save you?” They said, no; but they hoped that the Lord Jesus Christ died for their sins, and that He alone could save them. After questioning them separately, I thought it my duty to place them with the other candidates then under instruction.

May 20.—Two young men came to me. One of them was deeply humbled under a sense of sin: he felt the horrors of a guilty conscience: his cry indeed was, *What shall*

I do to be saved? I directed him to the Lamb of God, which taketh away the sin of the world; and repeated to him some of the Saviour's gracious promises and invitations to sinners. The other came to tell me, that he did not feel that pleasure in the service of God which he once enjoyed: he felt the corrupt workings of an evil heart, and lamented bitterly these things: I exhorted him to use greater diligence in the means of grace, and to rise and call upon his God—mentioned many suitable promises—and told him to remember that Jesus came to save us, not only from the curse of sin, but from its power and influence: *For he shall save his people from their sins.*

May 25, Sunday—My dear wife was very ill: I did not expect that she would live through the day. I began the service much dispirited; but, thank God! was enabled to go through. My wife continuing in the same situation in the afternoon, I could not leave her; but directed David Noah to perform the service in the usual manner. When he got to the Church doors, the people eagerly inquired after Mrs. Norman. He informed them she was dangerously ill. They then resolved that they would spend the afternoon in prayer that God might restore my dear partner; which they did. I was much affected at this instance of the people's attachment to us, and greatly encouraged by it. Who could be otherwise, when he saw nearly 2000 persons engaged in prayer for him.

In the evening, a large congregation attended, and appeared very serious.

July 19, Saturday—I trust we experienced the presence of our God this evening, in our meeting. Several of the communicants spoke, most affectingly, on the corruption of the heart, and the grace of the Lord Jesus in subduing this corruption. This day two young men were added to the list of Candidates for baptism: I had examined them carefully; and had great reason to believe that a good work was going on in their hearts.

July 26, Saturday—At the meeting, one of the people said that he had been much affected, by hearing, in one of the evening services, that it would be more tolerable for their Heathen countrymen in the Day of Judgment, than for those people in Regent who sat under the sound of the Gospel, without its having an abiding influence on their hearts. He was afraid very much that he was one of those people: for, when he first began to seek the Lord Jesus, he could be glad very much to hear His Word, but now, he no stand that fashion. This troubled him much; for he no think God's Word go to the bottom of his heart—that he stand all the same like Pharisee—and he fear that, in the Last Day, he shall stand among those people to whom God will say, *Depart, ye*

cursed, into everlasting fire, prepared for the Devil and his Angels! "I want very much," he said, "to love God's Word. The Lord Jesus help me by the Holy Ghost!" He then sat down in tears.

Aug. 9, Saturday—This evening was a pleasant one to my weary soul. Four communicants spoke in a most affecting manner. One, in particular, lamented the ingratitude which his conduct showed toward his gracious God; who so loved him, as to send His Beloved Son to die for him. I feel much encouragement at these meetings; for I trust, from what I hear at these seasons, that God has blessed my labours to the stirring up of some of His servants to greater diligence, and to the comforting of others.

Dec. 6.—I am this day 34 years old. Few and evil have been the days of my life. How many sins have I committed against a gracious God during this period! Well may I exclaim, *How great is His goodness!* May the remainder of my life be more devoted to my God! It is now three years since I left my native country, for the purpose of making known my Saviour's name among the wretched sons of Ham. I have suffered much: but I trust I can say from the heart, that I thank my Lord for these afflictions, as they have tended to keep me humble.

Dec. 8.—At a Prayer-Meeting at the Seminary, one of our Native Teachers, from part of the xlvth Chapter of Isaiah, described, in a most feeling manner, the miseries of his countrymen. In the evening we had another Missionary Prayer-Meeting in the Church. It was well attended. One of our African Brethren prayed in a most affectionate manner, particularly for the Heathen. I then spoke to them on the duty of making known to such poor creatures the way of salvation by Jesus Christ, and then concluded with prayer. May the Lord stir up a Missionary spirit among us!

Dec. 9.—This morning, after prayers, I rode, in company with Br. Lisk, to Leopold, and breakfasted with the greater part of our Brethren; and then went on to Charlotte, to our Monthly Prayer-Meeting. After the Meeting, we held the Annual Meeting of the Charlotte Branch Missionary Society. It was, indeed, heart-cheering to me to find my dear Brethren not only in bodily health, but all actively engaged, and all alive in the great and important duties belonging to them. I was, indeed, a solitary instance to the contrary; yet I trust I can say that it is my most earnest desire to be instrumental in bringing sinners to Christ. But it has pleased God, and I doubt not in mercy, to lay me aside. His will be done!

In the evening I returned home, much exhausted; but, seeing a great number of people in the Church, I was constrained to go in and speak to them; which I did from John xi. 18—25. It was a solemn opportu-

nity. I felt as if it was the last time that I should stand up before them, and spoke accordingly. The people were remarkably attentive. May the Holy Spirit grant His blessing!

Dec. 10.—This being the appointed day for the Quarter-Sessions in Freetown, I was obliged to go down and answer to my name as a Magistrate. I felt extremely weak, so that I could scarcely sit on my horse. I was glad to meet my Brethren well. I returned in the afternoon; and, before I reached Gloucester, was attacked with ague. How mysterious are the ways of God! I have the most numerous charge in Western Africa to attend to, but it pleases God by affliction to prevent my performing this duty. Oh that I may be enabled, by His grace, patiently to endure what He is pleased to lay upon me! May He grant that the present trying dispensation may be so sanctified to the people and myself, that it may tend to His glory and the good of souls!

Dec. 17.—Our friend Mr. Refell wrote to request me to accommodate His Honour the Acting Chief Justice and Commodore Filmore with lodgings for a few days; they having expressed a desire to make a short stay in Regent, in order to enable them to form a correct judgment concerning the reported improvements of the liberated Africans. I was very glad that two gentlemen of their character were coming for this purpose; as the more strictly the situation and conduct of the people are inquired into, the more occasion will the inquirers have to bless that God, who has wrought such a change in the once wretched, but now happy children of Africa.

Dec. 18.—This evening, the Chief Justice and Commodore Filmore arrived, and were accompanied by our friend Mr. Refell, who returned the same evening.

Dec. 19.—Our two guests walked about and examined the houses. They expressed themselves highly gratified with the cleanliness and Christian conduct of the people.

Dec. 20.—This morning, at the request of our visitors, I rode with them to Leopold and Charlotte. They were highly delighted with the beautiful scenery which we had to pass through; but much more so with the appearance of the different towns, and the happy situation of the people. They examined the children, and expressed themselves satisfied with their improvement, especially in reading. In the afternoon we returned.

In the evening, feeling myself better, I went to church. They accompanied me. It being Saturday evening, we held our usual Meeting. Several of the people spoke of the gracious dealings of God toward them in a very pathetic manner, while they lamented their ingratitude, spoke of the depravity and corruption of their hearts, and

mentioned these things as a sore burden. I endeavoured to lead them, with stronger confidence, to Him who came to save his people, not only from the curse due to sin, but from their sins—to Him, whose grace is sufficient for our need, and whose strength is made perfect in our weakness—to Him, who giveth power to the faint, and who increaseth strength to those who have no might.

After our return from the Church, the Commodore told me that he was glad that he had been enabled to hear these things from the mouths of our African converts; and that all which he saw and heard exceeded his most sanguine expectations. To God be all the glory!

Dec. 23.—This day I was obliged to go to Freetown, to the Quarterly Meeting; as the propriety of my return to England for a few months, for the benefit of my health, was to be discussed. I was so ill that I fell from my horse, and bruised myself severely. My dear Brethren, knowing my past sufferings, my present ill health, and precarious situation, and hoping a change of climate would be beneficial, resolved that I should return home as early as possible. I feel this a great trial; but believing it to be my duty, I cannot but acquiesce in their decision, and submit to the will of God.

Dec. 24.—This morning I went on board the *Owen Glendower*, to visit the Commodore; and had an interesting conversation with him; during which he told me that he visited Regent under great prepossession of mind that too much had been said of its improvement, but he was now convinced that the reports concerning the state of the people were not at all exaggerated. He was perfectly satisfied with all that he saw.

Dec. 30.—It is a great consolation to me in my affliction, to receive so many proofs as I do that the people have a regard for me. They know that I have exerted myself to the utmost for their good, and they feel for me in my affliction. Often I am constrained to weep, when I hear how earnestly they wrestle at the Throne of Grace for me, "that God may please to give me health and strength; and if He pleases to send me to England, that I may return again among them, to tell them of the love of Christ to sinners."

Jan. 8, 1824.—Mr. Refell came to Regent, in order to dismiss me, and introduce Brother Lisk. After the evening service, Mr. Refell addressed the congregation in an affectionate manner. The church was full.

Jan. 9.—I was almost overwhelmed when I left, at the affectionate manner in which the people bade me farewell.

Addresses of Liberated Africans.

We have, on various occasions, quoted the addresses which have been delivered at Missionary

Meetings by Liberated Africans, and shall now add some others, delivered by persons connected with Regent.

One of the Native Teachers spoke as follows—

My Dear Friends—I cannot be thankful enough for the mercies which I have received. I can say that *the Lord has done great things for me, whereof I am glad*; but, still, I do not feel grateful enough.

It is God who put it into the hearts of good people to come here to do us good. We were brought here through much trouble; for we were afraid of our bodies, lest they should be killed; but it was for the good of our souls.

It is God that has done all these things for us; we can never be thankful enough. As the Lord has done great things for us, we ought to do something for our country people. As we have received the Gospel freely, we ought to give freely. We received books and teachers to teach us the Word of God.

It is written in St. Paul's Epistle to the Philippians, ii. 10, 11, *that at the name of Jesus every knee should bow*; so that we hope that God will send His Word to our country people. You know what a state they are in. The stones, that they worship, cannot save them: the sticks, that they worship, cannot save them. No! none but Jesus can save them. Our poor country people don't know that they have a soul, nor that there is any such a person as the Lord Jesus Christ. I am very thankful for what God has done for me, but I am not worthy to speak to you about the Gospel. We must not think that giving our coppers is a great thing, for the Lord brought us naked into this place, and has done much for us; and if we have put our hands to the Gospel plough, we ought not to look back; but I fear some of you want to look back—you that promise to give sixpence, and then only want to give three-pence!

Another Native thus addressed his countrymen—

My Dear Friends—I cannot tell you much word: but I must say the Lord has done great things for us; for *once I was blind, but now I see*.

I know how long I have been in this country, and that it was the Lord that brought me here: if one man had told me that I should ever come here, and wear shirt and trowsers as I do now, I could not believe him. But I very sorry to say some people turn their back on God's Word: they not consider that the Lord is faithful.

I not able to tell you what the Lord has done for me: it is by the goodness of God that I am still alive, and hear God's Word.

I sorry very much to hear our Brother say some people not like to pay to the Society as before-time: but you must give with a

glad heart—for *the Lord loveth a cheerful giver*—that our poor benighted country-people may know and live also. If you cannot give it without grumbling, you had better eat it.

I desire that every one may know Him; but it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

It is of no use for me to talk much. You see, not many White People live here; but we plenty Black—Why? because it is not for money that they come, but to *preach the unsearchable riches of Christ*. You know if a man only learn A B C, he must have a teacher—so, we must have men to teach us the way to heaven; although Jesus Christ is the way.

You must all die; and every man that dies without Christ goes to hell. Remember, you must die—perhaps to-morrow. Consider, God done great things for you, but you do little for Him: some only give one penny, and grumble to give that.

But the Lord says, *Whosoever cometh to me I will in no wise cast out*. These words are my comfort, day by day. I will say the Lord is good and faithful to me. We all meet together to-day; but we all must die, same as we all meet together here.

I am not worthy to say any thing for the Lord Jesus Christ, for I am a sinful man. It is by Him alone I live: without Him, I die long before this. That's all I got to say.

Another of the Native Teachers said—

My Dear Friends—I cannot fully express what I feel on this occasion. I cannot be too thankful to God, and the Government, I mean the King of England. I desire to be thankful to God, for His goodness to me; and if I was to give all that I have got, it would not be enough.

My African Brethren! it is through the Government, under God, that we are brought from the slavery of Man; but it is God alone, that has brought us from the slavery of the Devil. We are called to assist in this great work. You know, my Dear Friends, that God has put it into the hearts of good people to come here and teach us to read His Word, or we should never have known any thing about the Lord Jesus Christ.

Now I often think about my poor benighted country-people; and about my poor father and mother, and my sisters; and my wish for them is, that they may know Jesus Christ. They are in great darkness, and they don't know that there is either a heaven or a hell, or any thing about it. I asked some of my poor country-people what would become of them, if they died: they said, "If a man dies, he die—palaver done." What an awful situation this is to be in! Let us then do what we can for them; and, though every one cannot be a preacher, yet you can

give your coppers, and your prayers that God may bless what you give.

At another Meeting, the Native Teacher last quoted gave the following interesting narrative of the course in which God had graciously led him—

Christian Friends—With pleasure I stand up to tell you, what great cause I have to thank God for the unspeakable mercies bestowed upon me.

I am a native of the Bassa Country, from which it has pleased our gracious God to bring me, through the horrid Slave Trade.

My mother died when I was an infant: and after I had staid with my father a few years, he sent me, with an elder brother of mine, to one of the Chiefs of the country; with whom I staid about two weeks, when he sent some people to another country to go trading, with whom he also sent me. I did not know that they were going to sell me. We walked three days before we reached the place—still ignorant of their intention.

The next day I was called for; and, when I came, I heard, by their conversation, that they had sold me. I cried very much; but, alas! as there was no Christian religion there, there was no pity. So I became a slave. I looked about me, and saw none but strangers—my country-people had all withdrawn. While I was crying, one came and told me, that I was only put in pound for one month, and that I should return to my friends again. But this proved all false: no pity, no mercy, was shown me: like a beast they began to treat me, though I was free-born.

Soon after they took me to an island, to a white man, named John Mills. To him they sold me.

I had been about three weeks a slave to this white man, when it pleased God to send Englishmen to deliver me and many more.

About five o'clock in the morning, five boats, full of soldiers and sailors, landed. We were taken by the Head-man into the bush. I and another boy tried to run away; but they soon caught us, and brought us back again, and John Mills delivered us to the English, who took us off on board the schooner.

We staid about one week at anchor, and then sailed for Sierra Leone, where we were landed immediately.

After we had staid about one month in Freetown, we were sent to Regent—then called Hogbrook.

At the first when we were at Regent, we were surrounded with nothing but bushes; and we did not like to stop there, but we were forced so to do. I believe we were at Regent a whole year without a white man; and we lived in a most wretched way—*without God, and without hope in the world.*

After that, Mr. Hirst came, and he took the trouble of teaching me the Lord's Prayer; but my heart did not delight in it. Mr. Hirst also kept Meeting; but I only went to make game.

In this awful state I continued, until Mr. Johnson came, who caused me to stay with him: but I did not like to stop with him at the first. So when he had gone down to Freetown, to bring up Mrs. Johnson, I went down to stay with Mr. Reffell. However, Mr. Reffell soon found out that I was good for nothing; and he sent me back again to Regent, and was glad when he got rid of me.

So I went and staid again with Mr. Johnson, who put me to keep the rice-store.

I then, with the rest of the people, attended Divine Service in the Church regularly; and it pleased God soon after, through the instrumentality of Mr. Johnson, to call me out of nature's darkness into His marvellous light. I beheld myself wretched and lost, until I was pointed by Mr. Johnson to the *Lamb of God that taketh away the sin of the world*. I was encouraged to throw myself at the feet of Jesus, through whose blood I enjoyed that peace which passeth all understanding.

Since that time I have struggled with the world, the devil, and the flesh; and have been, alas! too often overtaken by these mighty foes. Yet, through the mercy of God, here I am. Thus far He has upheld me; and I am confident He will keep me, by His Almighty power, unto the end. *Surely goodness and mercy shall follow me all the days of my life!*—Why? Because it has followed me.

I cannot fully express what I feel. Oh! when I look back, and consider what I was ten years ago, and behold what the Lord has done for me and many of my African Brethren, I am astonished, and constrained to exclaim, *What hath God wrought!*

Oh that God would give me a grateful heart! that I may be thankful to Him who has redeemed, yea, who has plucked me as a brand out of the burning, and be grateful to my benefactors—I mean Government, which has been the means of delivering me from temporal slavery; and also to the Church Missionary Society, and its missionaries, who have been the instruments of delivering me, and I trust I can say many of my Black brethren and sisters, from the slavery of the Devil.

Oh! what good has been effected through the preaching of the Word of God!

My African Brethren, I beseech you to be thankful. You know what we were once: and now behold what great things the Lord has done for us.

Oh! let us never rest, but be always endeavouring to make known the great mercies which we have received, freely to our poor benighted countrymen.

Thanks be to God our Father, who has and does give us the victory, through our Lord Jesus Christ. Amen!

It will be readily believed that this affecting address, which was delivered at a Missionary Meeting held at Kissey, made a powerful impression on the hearers. Mr. Reffell, who was among them, was delighted with the ingenuous acknowledgment of former delinquency, and with the great and manifest change which had been wrought in this Young Man.

CHARLOTTE.

Foundation-stone of St. John's Church laid.

The 6th of January having been appointed for laying the foundation-stone of a Church for the use of the inhabitants of Charlotte, the Superintendents of most of the other towns, with a number of the Liberated Africans, attended and were joined by many Gentlemen from Freetown, among whom were the Acting Chief Justice, the Members of Council, and several of the Magistrates.

From the Sierra Leone Gazette of the 10th of January, we extract some particulars---

As soon as the ladies and gentlemen had taken their places, the superintendent, Mr. Taylor, arose, and, giving out a Hymn appropriate to the occasion, the voices of the whole assembly burst upon the air in one solemn strain of holy thanksgiving and praise; making those wilds resound with the name of our adored Creator, where a few years since nought was heard save the fierce leopard's howl, or hoarse bark of the prowling wolf.

Prayer having been offered for the blessing of God on the undertaking---

At the close, Mr. Thomas Davey, after regretting the indisposition and consequent absence of our truly pious and worthy Chaplain, the Rev. G. R. Nylander, spoke as follows---

Dearly beloved Brethren!—We are assembled together at this time for one of the noblest purposes which can occupy the attention of man; it being nothing less than to lay the foundation-stone of a house for the worship of that Supreme Being whom *the Heaven, and Heaven of Heavens, cannot contain*; who, although He be the High and Lofty one that inhabiteth eternity, hath promised that He will dwell with those of an humble and contrite spirit, and dispense His blessings wherever His name is recorded.

If we duly consider that the children of Israel, when they said that the time had not arrived for the building of the house of the Lord, received a reproof by the mouth of the Prophet Haggai, saying, *Is it time for you, O ye, to dwell in your ceiled houses, and*

this House to lie waste?—ought we not as men, and much more so as Christians, (so far as God has given us ability) to obey, without reserve, the command which follows: *Go up, and build the house?* May we do so, trusting in Him who hath promised that He will take pleasure in the work of our hands, be glorified by it, and from this day bless us.

It is recorded of David, the sweet Psalmist of Israel, that it was well that he had it in his heart to build a house to the name of the Lord. If the thoughts of men are thus noticed by Him to whom all hearts are open, and from whom no secrets are hid, may we not expect that he will look down with complacency on our present undertaking?

The Hon. Joseph Reffell then advanced to the foundation-stone, and, addressing himself particularly to the liberated Africans around, in the most forcible and impressive language pointed out to them, that they ought to consider the present ceremony as the commencement of another of the many obligations conferred upon them by the liberality of the British nation, through the medium of their beloved Governor; who, ever mindful of their welfare, both spiritual and temporal, had directed this building to be commenced prior to his departure for the Gold Coast. He took this opportunity of reminding them of the strict charge which he had delivered to them a short time previous, respecting the several duties which they had to perform; and by an active display of which, they could alone evince their gratitude to that government, whose liberality has given them the means of reaching their present happy and advanced state in civilized life—that if they wished to show their gratitude to their esteemed governor, and the worthy superintendent under whose care they had lived, they would cherish in their hearts the instruction and advice which they had at all times received; and, by a religious, honest, and industrious life, would make the only and most desirable return for the arduous and unceasing exertions which had been used, on every occasion, to promote their welfare—that he hoped shortly to see them meet together in the church now about to be built, and there join in one solemn heartfelt thanksgiving to their Creator for the numerous blessings which they enjoy.

Mr. Reffell then deposited some new coins of the present reign; and, the immense stone being lowered upon the base, he declared the foundation-stone to be laid in the accustomed words, and that the same was dedicated to "St. John." The company having struck the stone with the mason's mallet, and returned to their seats, Mr. Thomas Davey again stood forward, and spoke as follows:—

"My dear friends, you more especially

who reside in this town, remember you have many mercies and blessings to be thankful for (as you have just heard from our excellent friend,) of which this is one of the greatest, to have a house for Divine Service begun. Let me intreat you, therefore, to show your gratitude to God, as the Author of all good; and to those placed by Him in authority over you, for the punishment of evil-doers and for the praise of them that do well. Adorn the doctrine of God our Saviour in all things: *for the grace of God that bringeth salvation hath appeared—teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking by faith for that blessed hope of eternal life, and the glorious appearing of the great God and our Saviour Jesus Christ, at His second coming: who so loved us, that He gave Himself for us, that He might, by His precious blood, redeem us from all iniquity and sin, and purify unto Himself, by the washing of regeneration, a peculiar people zealous of good works.*

Finally, may the blessing of the Lord attend our undertaking this day! May this and all our works be begun, continued, and ended in Him! For we are persuaded, that, unless He build the house, their labour but in vain that build it. May he cause the Divine influences of His Spirit to attend the declaration of His word, so that a numerous seed to serve Him may be raised up in this place; and that, whilst we build a temporal house, He may build up for Himself a spiritual temple, to the praise of the glory of His grace, through Jesus Christ our Lord! Amen.

The whole assembly having again joined in singing a Hymn of praise, were dismissed after prayer had been again offered for the favour and blessing of Almighty God.

The affectionate allusions on this occasion to the late Governor will awaken the deeper regret, when it is remembered, that, a few days after that in which this tribute was offered to him, he fell by the hand of Africans, while contending for the real good of Africa.

INDIA WITHIN THE GANGES.

CALCUTTA.

Examination of the Female School.

The examination commenced on the arrival of Lady Amherst, by the introduction of the First Class, consisting of a number of girls who read the New Testament with much facility, and answered the questions, put to them by Mrs. Wilson and the Rev. Messrs. Wilson and Jetter, with much perspicuity and discernment: we cannot help remarking the quickness of one little girl, a child not exceeding four years of age, who read the New Testament without the

slightest hesitation, and with a clearness quite astonishing. The girls composing the Second Class were examined in one of the elementary books made use of by the Society, and acquitted themselves very much to the satisfaction of the company present. Another Class was examined in Dr. Watts's Catechism, and evinced great retention of memory.

After these exercises had been gone through, some of the girls seated themselves on the ground, and began to sew; after which they displayed their performances to some ladies, who highly commended them. Specimens of their writing were then exhibited, which reflect the highest credit upon their teachers.

When we consider the short period that this Society has been in active operation—a period not exceeding 18 months—we feel that every thing which could be said by us would be inadequate to the idea that we entertain of the value of its services. Nearly 400 children are educated in 22 schools, belonging to the Society. We know not whether we should say CHILDREN; for, among those present, were several adult females.

The difficulties which the Society has had to contend with, it must be obvious, are of no common kind. These have been of a nature probably stronger than Caste: and the principal of them appears to us to be the habit of female seclusion among the natives. It is true that the greater number of these children are Hindoos, and that the custom of seclusion is of Mahomedan origin; yet so well does it suit the Hindoo character, that it now forms a strong feature of it.

We were very much pleased with the presence of several respectable natives, who even assisted in the examination of the classes themselves—a plain proof of the decrease of prejudice among them.

We believe there was not a person who attended this meeting, who did not feel rejoiced at the communication of instruction to the numerous interesting little objects around him; and we most fervently hope, that these feelings will not be allowed to expire, without some assistance of a more substantial nature being afforded to the funds of so valuable an institution.

BENARES.

State of the Mission.

A piece of ground near the city, suitable for building on, having at length been obtained, two Bungalows are erecting on it, for the residence of the Society's Missionaries at this station.

The number of boys in the school, founded by the late Jay Narain Ghossaul and endowed by his son Kolly Shunker Ghossaul, is reported to be 141. The allowance for subsistence made to a certain number of the boys, according to the will of the founder,

has the good effect of retaining them longer in the schools than they have been found to remain in the Society's other schools; but the want of a sufficient number of books, as also the high rate at which books imported from England sell, has been found a great hinderance to the improvement of the upper classes in this school. The Superintendent expresses much satisfaction with the effect evidently produced on the minds of several of the scholars from reading the Scriptures: they generally prefer the New Testament to any other English Book; and, on Sunday morning, several of the elder boys go as far as Secrole, in order to read and receive instruction in the Old Testament.

During the past year, on the representation of the Chaplain of the station, a chapel has been erected at Secrole, for the use of the Native Christians who attend worship in Hindoostanee. The committee supplied about half the expenses toward the building: the remainder was raised by the friends at and near Benares. In May last, the building being completed, was opened for Divine Service; at which time the Rev. Mr. Fraser baptized a man descended from Christian parents, and a Hindoo woman who had been previously under a course of instruction. The number of Native Christians who usually assemble in this place for worship, is about fifty: occasionally, a few Hindoos and Mahomedans also attend.

There are some other native Schools at Benares, and a few girls are instructed in the city and at secrole; but the committee have no particular information respecting them.

GORUCKPORE.

Opening for a Mission.

Some leading members of the European Society at Goruckpore, having long desired the presence of an English missionary at that station, and having engaged to provide a house, and also to supply a considerable proportion of the necessary expense, the Rev. Mr. Morris, after consulting the committee, proceeded from Benares to Goruckpore in March last, with a view to ascertain, from actual experience, the openings for missionary usefulness at that place. The difficulties which have usually opposed themselves, from the misapprehension of the natives, at the commencement of missionary labours in this country, were here also met with. Mr. Morris, however, succeeded in establishing a boys' school, and Mrs. Morris collected a few girls around her. The following extract of a letter from Mr. Morris, dated June 30th, exhibits his views of Goruckpore, as a Missionary Station, and also his feelings as to remaining there:—

"The town of Goruckpore contains, probably, about 70,000 inhabitants; extremely

ignorant, as must be supposed. The Tracts which I brought with me for distribution are in a great measure useless, as the people do not understand the Devanagari character; and it is to be lamented that we have nothing, as far as I know, printed in the Kythee. If we may make a comparison, this place is certainly much inferior to Benares; the inhabitants are years in knowledge behind those of Benares, and other large cities; this, however, is a strong reason why they should be instructed. In order to see what impression could be made, and to turn our time to some advantage, a school was commenced shortly after our arrival here; and which, though small, comparatively speaking, yet at some future day may rise into importance.

While I sincerely rejoice in an opening like this, and earnestly pray for the kind people and their good cause here, I must beg to be excused from giving any further opinion on the subject of settling permanently here, till I shall have again visited Benares, and till I shall have seen how the work is likely to succeed at that place, of which, as a MISSIONARY station, I have formed the highest expectation."

The committee are sorry to have to add, that, soon after writing the letter of which the above is an extract, Mr. Morris was attacked with severe fever; which for several days held his life in suspense, and has so greatly debilitated his bodily frame, that cessation from labour for some time, and change of air have become necessary to him.

MEERUT.

State of the Mission.

The Rev. Henry Fisher, Chaplain at this Station, communicates the following details of Missionary proceedings to the corresponding Committee. In reference to half-yearly Meetings, which he holds, he says—

On these occasions, few seem to take any interest in our proceedings, except my own religious friends, and my COMPANY (to use the military phrase) of serious soldiers. Our accounts are publicly audited; and I generally (indeed always, for I have no one to do it for me) address the meeting with a view to encourage and excite them. Our Church-of-England Society usually consists of about 30 or 40 steady religious men; while the average number of hearers varies from 100 to 400 volunteers, who attend the public Church Lectures, &c.

David, the converted Saadh, is no longer in the list. The poor old man has been for some time incapable of doing any thing in his school from weakness in his eyes, and is now quite blind. His friends at Henreepore take care of him. I have not heard of him,

or from him, for some months ; but Anund told me that he is well in every other respect, save the loss of his sight.

Mr. Mill will doubtless communicate to you the opinion which he formed of the Saadhs from personal observations, when Anund accompanied him to Agra and Futtighur. I perfectly coincide with him, that these people, however interesting, and however promising of a productive harvest if the reapers were among them, are sadly too much entangled by peculiarities and fancies of their own, to possess sufficient simplicity and teachableness : although they cannot be considered equally indisposed as the rest of the multitudes of Asiatic Heresies and Superstitions, to the reception of the truth ; for they have renounced caste, and are curious to read and understand our books : yet, it is obvious, they highly estimate their own creed ; and are anxious to establish and to conciliate from us a concession to that effect, that there is a great RESEMBLANCE between Christianity and its Divine Author, and their own traditions and fabulous records of Satgur Uddeas. I still think that great good might be done among them, if a regular system of uninterrupted Missionary Labour was established, at least among those simple villagers whom I have seen at and around Kowabee.

Anund is settled at Delhi ; and sends me, from time to time, his Diary : when I write again, I will send you a few extracts, which may serve to show you how he is occupied.

Behadur and his wife and family are here ; and he acts as Reader in my Native Congregation, visiting the sick, reading the Scriptures to different hearers in the week days, and occasionally visiting the neighbouring villages : he is an industrious, sincere man. Mooneef has left my employment, and is now engaged as a Moonshee to Mr. Williams : he conducts himself very well : he is at present at Meerut, and joins our congregational worship, and visits me, from time to time, to converse about his soul and his Saviour. Oomeed is still exercising his labours among the barrack people ; and Matthew Phiroodeen, the steady, consistent, and upright Christian which he has ever been since his conversion, remains, as described to you in my last Letter—"rejected by his earthly commander as a soldier, BECAUSE HE IS A CHRISTIAN ; but a champion, fearless and faithful notwithstanding, under the Captain of Salvation."

I have baptized several Natives in the course of last year ; among them one whole family—Peter Dilsook, his wife Ruth, and three children, fine boys, from eight to eleven years old. He has been employed by me, now some months, to teach a school, consisting principally of the country-born Drummers and their wives and children ; and he is diligent and successful. The women constitute my choir in the Native Congregation ; and sing Abdool's hymns, translated, I imagine, from ours. Peter has 18 scholars. I have reason to entertain a very high opinion of him.

Miscellany.

SYNODS OF NEW-YORK AND NEW-JERSEY.

The Synod of New-York commenced its Annual Meeting in this City, on the 19th ult. and the Synod of New-Jersey in Morristown, on the same day. These Synods, it will be recollected, are pledged to raise the sum of 25,000 dollars for the endowment of a Professorship in the Theological Seminary at Princeton. The amount reported last year as having been raised and paid over, was

3,642 14

Reported this year.

By the Synod of New-York,	3,523 25
By the Synod of New-Jersey,	2,136 09
Total now raised,	9,307 48
Still to be raised,	15,692 52

The Narratives of the state of religion within the bounds of these Synods will be found below.

SYNOD OF NEW-YORK.

NARRATIVE, &c.

The Synod are constrained in commencing their narrative, to express their deep regret that the state of the churches within their bounds, does not supply the materials for a more cheering account of the progress of that gospel, in which our richest present enjoyments, as well as our eternal hopes, are centred. Whatever they have received of a nature to encourage and rejoice the pious heart, they do most willingly communicate. From the statements of the churches, it would appear that the external prosperity of our Zion is not on the decline. With but few exceptions, the ordinances of the gospel are not only regularly administered, but treated with undiminished respect. About 700 members have been added to the churches the past year, of whom a large proportion are from the world.

The religious instruction of children in Sabbath schools, and catechetical lectures, and of the youth by means of Bible classes, continues to employ the united labours of the churches and their pastors. A broad foundation is thus laying for the future progress of the Gospel, both *among* the rising generation, and *through* their enlightened instrumentality.

The monthly concert for prayer has not been neglected, nor have the churches withheld their patronage or their prayers from the charitable societies which had before enjoyed them. A spirit of harmony has also pervaded the different members of their body to a degree which calls for public thanks to the Divine Spirit, by whose gracious influences the children of God are united in the strong bonds of Christian fellowship and love. Such are some of the encouraging facts, presented in the reports of the churches, to which it is, however, necessary to subjoin others of a less favourable character.

The Presbytery of Long Island have not realized those desirable visitations of the Spirit, to which, at the last meeting of the Synod, their anticipations and their prayers appeared to be directed. No special revival has occurred in any of their churches. With the exception of one or two places, where some hopeful indications of Divine influence have been observed, the spirit of slumber seems to have pervaded that entire section of the church. The Synod had hoped for better things, nor do they cease to pray or to believe, that he who giveth the Holy Spirit to those who ask him, will yet water and make fruitful, that portion of his heritage.

The Presbytery of Hudson present an account somewhat more favourable of the state of religion within their bounds. The accession of members to some of the churches has been considerable, while the prayerfulness and individual interest in those churches have in some degree corresponded to the blessing received. The congregation of Middletown, in particular, has been favoured of God, with a revival, as the fruits of which more than thirty persons have already made profession of their allegiance to Jesus Christ. In the month of March a revival commenced in Forestburgh, a small vacant congregation, which was very general and powerful. All ages and conditions of men are represented as having felt and rejoiced in its influence.

The North River Presbytery express their lamentations at the lukewarmness and general indifference to the Spirit's influences, which prevail both among ministers and people. Nor is the representation materially relieved by the existence in one or two churches of a more promising state of feeling.

Of the second Presbytery in the city of New-York it may be said, that the congre-

gations which compose it are flourishing; nor does the state of the churches present, in general, any peculiar grounds for discouragement. Some of them have received during the past year, very considerable additions of members. With respect to the church in Pearl-street, they have been chiefly from the world, and afforded an encouraging evidence of God's gracious presence in the religious assemblies of his people.

The Presbytery of New-York has experienced to some extent the special favour of the great Head of the church. Most of their congregations, which are in the city and its immediate vicinity, have considerably increased in the number of regular worshippers. Besides this encouraging circumstance, for which they, in common with the second Presbytery, are perhaps immediately indebted to the rapid increase of the population of the city, some of the churches have been visited with the gracious effusions of the Holy Spirit. The revival which was mentioned in the last narrative of Synod, as existing in the Rutgers'-street congregation, still continues, and presents nearly the same aspect it did a year ago. Its progress has among other things, served to evince, in no ordinary degree, the happy influence of youthful instruction, and unwearied pastoral visitation. A large number of the youth employed in the arduous and benevolent work of teaching Sabbath schools, have themselves been taught of the Spirit, to seek first the kingdom of God and his righteousness, and have already made profession of their allegiance to Jesus Christ. The Central Presbyterian church at the present time is blessed with an unusual measure of Divine influence. The churches in Orange-street and Spring-street have had large additions made to their number of communicants. Several other congregations present an unusually serious aspect, and the hope is cherished of ere long seeing a more extensive work of God among them.

The various charitable associations for extending the Redeemer's kingdom, whose direction devolves principally upon the churches in the city of New-York, continue to be conducted with the same prudence, and untiring zeal and energy, which have heretofore distinguished them. It is deemed unnecessary for the Synod to repeat their recommendation of them in detail. They would, however, direct the attention of the churches under their care, particularly to the United Domestic Missionary Society, as having peculiar claims upon their patronage. This association, whose object is happily expressed in the motto of "Charity at Home," has, during the last year, extended its aid to many of the feeble and infant congregations within our bounds. The result of its endeavours must be to build up the waste places, and trench upon the moral

wilderness throughout the land. Not only its benevolent character and encouraging success, but also the marked wisdom and economy with which its extensive operations are carried on, ought to ensure it an overflowing treasury.

Along with this society, it is due to the common cause of humanity to mention the African school, under the joint care of this Synod, and that of New-Jersey. At no former period has the prospect of doing something effectual in meliorating the political and religious circumstances of the African race, been so hopeful as at present. The Synod cannot but consider the providence which gave birth to such an institution, at such a juncture, and thus put it in their power to supply an indefinite number of schoolmasters and religious teachers, for the colonists who may leave our shores for Hayti, and their native continent, as of easy interpretation. We commend this hope of Africa to the fervent prayers and pious liberality of the churches.

The Synod have been gratified in listening to a report of the efforts which have been made the past year on behalf of seamen. This common work of several Christian denominations proceeds with equal harmony and success. It is believed that our churches in the city and country, are not behind others in their zeal to promote it.

From this review of good devised and done, the Synod turn with painful sensations to the evils which remain to be corrected. Many of these have been suggested in former narratives, but still they remain. Because of swearing the land mourneth. The sin of intemperance, if *less prevalent*, in some places, than it formerly was, continues still to be *distressingly prevalent*. Sabbath-breaking is a crime, which, it is to be feared, finds its way among some who make high pretensions not only to morality, but personal religion. On this subject, the Synod have but one impression. They have no hope that the religion of *Jesus Christ* will flourish or even exist among that people or sect, who neglect to devote to it, the hours of this sacred day.

On a review of what has now been stated, and of all the facts which have come to their knowledge, at their present session, the Synod are most affected with the impression, that the general state of religious feeling and effort throughout our bounds, is inexcusably low. It does not correspond even to our external prosperity. It falls infinitely short of our ample means and distinguished opportunities of doing good. We have scarcely the face to mention it, in connexion with the love of Christ, and his promises of grace to those, who go forth labouring in his strength. There is cause for deep repentance and prostration of soul before God. The Synod would be individually humble

before Him in view of their deficiencies in every duty: and they earnestly solicit the prayers of the people, that the reproach of unfruitfulness in their labours, may pass away, and times of refreshing may come from the presence of the Lord. "Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted." "Even so, come Lord Jesus, come quickly."

SYNOD OF NEW-JERSEY.

NARRATIVE, &c.

In reviewing the reports of the congregations under their care on the state of religion, the Synod of New-Jersey find many causes both for humiliation and thanksgiving. Among the causes for humiliation, they are constrained to mention with deep regret the continued lukewarmness and indifference of professing Christians in many of their churches, and the prevalence of the debasing and destructive vices of gambling, horse-racing, Sabbath-breaking, profaneness and intemperance. In a few of their congregations, these alarming crimes seem rather to have increased than diminished during the past year. They are much concerned also to learn that in several congregations less attention has been paid to Sabbath Schools and Bible classes than in former years.

Causes for thanksgiving, however, are still numerous. Notwithstanding the criminal apathy of some professed disciples, the Synod are pleased to find that cases of open apostasy have been very rare, and that the members of their churches, generally, are steadfast in their adherence to the faith once delivered to the saints, and regular and punctual in their external observance of the ordinances of the house of God. Public worship on the Sabbath has generally been well attended, and in many congregations an increase of numbers and solemnity is apparent. Weekly prayer-meetings and the Monthly concert are observed in all their churches; Sabbath schools and Biblical and Catechetical classes, in most of the congregations are continued, and in some are uncommonly flourishing. The number of Sabbath schools reported, is about 133, containing more than 8,000 scholars—the Bible classes, about 65, containing upwards of 1600 members.

The patronage afforded to Tract, Education, Missionary and Bible Societies, and other charitable institutions, is as liberal as in former years.

Although revivals of religion have been less frequent and powerful than in some preceding years, yet the Synod would record with devout thanksgiving, the mercy of the

Lord in visiting a few congregations with the special influences of his Holy Spirit.

Gracious visitations in some considerable degree have been experienced, in the congregations of Paterson, 1st and 2d; of Elizabethtown, and in the 2d of Newark. In several other congregations there are at present pleasing indications of special divine influence; and in some, the work of revival has evidently commenced. In those of Wantage and Frankford, a copious shower of divine grace is descending. The seriousness is very general, and convictions are deep and pungent. The hopeful conversions already exceed one hundred, and the work is still progressing.

Several of the pupils in the academy at Bloomfield have the Gospel ministry in view, and by their exemplary deportment and pious efforts in prayer-meetings and Sabbath schools, exert a happy influence in favour of morality and religion.

In the African school at Parcippany, under the care of the Synods of New-York, and New-Jersey, there are at present five students of hopeful piety and promising talents; whose progress in learning, during the past year, has been commendable, and pleasing hopes of their future usefulness are cherished. The Synod are particularly gratified to learn that one of the young men educated in this institution, has recently been ordained and sent forth as a missionary to the island of Hayti.

They deeply lament the low and declining state of the funds of this valuable institution, and cannot forbear presenting it, as one richly deserving the prayers and charities of the Christian community.

The theological seminary at Princeton, is still flourishing; the number of its students has considerably increased, and has varied, during the year, from 100 to 116. Very beneficial results have followed the persevering efforts of the students in Sabbath schools, Bible classes, and prayer-meetings, in Princeton and its vicinity.

The Synod in conclusion do gratefully acknowledge the continued goodness of the Lord, and fervently pray the Great Head of the church to hasten the "set time to favour Zion."

NABIJOS INDIANS.

The following account of a Tribe of civilized Indians, is copied from a late number of the Missouri Intelligencer--

Between the Spanish settlements of New-Mexico and the Pacific Ocean, reside a nation of Indians, called the Nabijos, whose ingenuity and improvements reflect honour on the uncivilized state. Their skill in manufacturing and their excellence in some of the useful and ornamental arts, show a

decided superiority of genius over all the other tribes of the western continent: even over those, whose contiguity to civilization, has afforded them the benefit of its example and instruction. Their power and bravery are proverbial among the Spaniards, who have experienced more molestation and injury from them, than from all the other Indians in their vicinity.—They once sent to Santa Fé a large quantity of silver bullion to be moulded into dollars, which the Spaniards perfidiously converted to their own use. The Spaniards also prohibited the cultivation and manufacture of tobacco among them, with a view to necessitate them to purchase their own, for which they demand an extravagant price. These together with other causes of dissatisfaction have, for many years, occasioned mutual hostilities, in which they usually triumphed over the pusillanimity of the Spaniards, and made a large proportion of their sheep and mules the spoils of war. A young gentleman, now in this town, during the last summer accompanied a strong military expedition against them, which defeated them, and obliged them to sue for peace. They killed a chief who wore shoes, fine woolen stockings, small-clothes, connected at the sides by silver buttons, instead of seam, a hunting shirt, and a scarlet cloth cap, the folds of which were also secured by silver buttons. These people do not adopt the usual Indian manner of living in villages, but are a nation of comfortable and independent farmers. Their houses are built of stone, some one, and others two stories high. They have fine flocks of sheep, abundance of mules, and herds of cattle, of a superior kind. They cultivate corn, tobacco, and cotton; which they manufacture into cloth. They have gardens in which they raise several kinds of esculent vegetables; and have peach-orchards, the fruit of which resembles our apricots. Several articles of their woolen manufacture equal the quality of ours. We have seen a coverlet, made by them, the texture of which was excellent, the figures ingenious, and the colours permanent and brilliant. Our townsman, Mr. Hood, has taken it to Philadelphia for the purpose of sending it to a friend in Europe. The Spaniards imitate the manufacture of this article, but their imitations are far inferior to the original. They make baskets and small dishes of osiers, so compactly worked as to hold water without the least leakage. The twigs before being wrought are variously coloured, and so skilfully put together that the finished vessel presents different figures. Their bridles are made of tanned leather, and often embellished with silver ornaments. They dress almost wholly in their own fabrics. The men dress in small clothes, sometimes of deer skins, tanned and handsomely coloured. The women wear a loose

black robe, ornamented round the bottom with a red border, which is sometimes figured, and when not engaged, they use a large shawl of the same colour and material.

NATURAL HISTORY.

M. Cuvier lately presented a report to the academy of science, on the state of natural history, and the increase of our knowledge in that department since the return of maritime peace, the details of which are peculiarly interesting:—Linnaeus, in 1778, indicated about 8000 species of plants. M. Decandolle now describes 40,000, and within a few years they will doubtless exceed 50,000. Buffon estimated the number of quadrupeds at 300. M. Desmarests has just enumerated above 700, and he is far from considering this list complete. M. de Lacepede wrote twenty years ago the history of all the known species of fish; the whole did not amount to 1500. The cabinet of the king alone has now above 25,000, which, says M. Cuvier, are but a small proportion of those which the seas and rivers would furnish. We no longer venture to fix numbers for the birds and reptiles; the cabinets are crowded with new species, which require to be classed.—Above all, we are confounded at the continually increasing number of insects: it is by thousands that travellers bring them from the hot climates; the cabinet of the king contains about 25,000 species; and there are at least as many more in the various cabinets of Europe. The work of M. Strauss, on the Maybug, has just shown that this little body, of an inch in length, has 296 hard pieces, serving as envelopes, 494 muscles, 24 pair of nerves, 48 pair of tracheae.

INDIA.

A SUTTEE.

[From the Scotsman.]

The following very interesting letter was sent by an Edinburgh gentleman, now in India, to his friend in this country, with a request that it might be published in our journal, of which the gentleman who wrote the letter is a reader. We feel much honoured by the request, and shall be most happy to lend the aid of our press and our pen to any measure calculated to abolish the horrid practice alluded to by our intelligent correspondent:—

“Poonah, Oct. 1, 1823.

“Dear Sir,—During a residence in India of nearly twenty years, I yesterday, for the first time, went to witness a Suttee. The victim chosen for this cruel and ungodly exhibition was the widow of a Brahmin, who

died in Southern Conkan a few days ago. Twelve o'clock, noon, was the hour appointed by the priests for the ceremony to commence, but the sun had descended more than three hours in the western sky ere the party arrived at the fatal spot. She at last made her appearance, preceded by two led horses, handsomely caparisoned, and attended by ten or twelve Brahmins, and about the same number of women, with drums, music, &c. common on those occasions, and chiefly intended to drown the cries of the sufferer. A few idle spectators accompanied the procession, and but a very few, considering the scene of action lay in the immediate vicinity of the city, and close to the old palace—a proof to you, if any were wanting, of the frequency of these diabolical rites. At first sight of the woman I was impressed, among others, with the idea that she was more or less intoxicated; but before the various ceremonies were gone through, which in such cases precede the act of burning, these doubts had given place to a perfect conviction in my mind that she was in her sober senses, and fully aware of the dreadful act she was about to perform. Of this I am the more satisfied from the question being often asked her by the European gentlemen present, ‘Whether it was her own wish and inclination to burn herself?’ To which she always returned the same answer, ‘that she knew what she was doing, and that it was her own pleasure to burn.’ Having offered up the more harmless sacrifice of incense on a small fire from which the pile that was to consume her was afterward to be lighted, and having parted with all her golden ornaments to those in attendance, she very deliberately, and without shedding a tear, took a last farewell of all she held dear on earth, ascended the pile, and there laid herself down with the ashes of her deceased husband tied round her neck. The entrance was then closed up with dry straw, and the whole pile surrounded with the same combustible material, and immediately set fire to by the officiating priests. I had placed myself directly opposite to the entrance to the pile, and could distinctly observe the unfortunate woman struggling to make her escape from the flames, which now completely enveloped her; this did not pass unnoticed by the attending Brahmins, who instantly began to knock down the canopy, which contained nearly as much wood as the pile itself, and would most effectually have secured their victim in the fire, had it fallen on her as they intended it should. All this while, no one excepting the officiating priests interfered; but when the miserable sufferer did make her escape from the flames, and in running towards the river, either fell or threw herself at the feet of Major T——, that gentleman, assisted by Mr. S——, immediately carried, or rather dragged, her into the stream, in

which act the latter gentleman suffered a little by incautiously laying hold of her burning garments. An attempt was now made by the officiating Brahmins to carry back their victim to the blazing pile, which was resisted by the European gentlemen present, and one of their number was despatched to acquaint the magistrate of the woman's escape, and learn his pleasure regarding her. But before the messenger returned with instructions from the civil authority, the Brahmin had succeeded in persuading the infatuated wretch once more to approach the fatal pile; and as she declared, on being asked by those present, that it was her own free will and desire to re-ascend the burning pile, they very properly ceased to interfere, fearful of giving offence to the prejudices of the native population on the one hand, or to the civil authorities on the other. The woman declined, however, for some time, to re-ascend the fearful pile, when three of the attending priests suddenly lifted her up and threw her into the fire, at this time burning with great fury. From this dreadful situation the poor sufferer instantly attempted to escape, but the merciful Brahmin priests were at hand to prevent this if possible, by throwing large pieces of wood at their miserable victim, with the intention, no doubt, of preventing her again disgracing herself by escape, more than from any desire of putting a speedy termination to her sufferings. But it was impossible for any man possessing the smallest pretension to feeling, to stand by and quietly witness such cruelty. The Europeans, therefore, again interfered, when the woman speedily made her escape a second time from the fire, and ran directly into the river, without any assistance whatever. I have forbore hitherto from all remarks on the motives which can influence men to commit such horrid deeds; I simply state the facts to which I was an eye-witness, leaving it to those who have the power, and who, I am well assured, also possess the inclination, to introduce such wholesome regulations on those occasions as will in future prevent such repeated acts of cruelty and barbarity as I this day witnessed; and, finally, the murder of an unwilling victim. But to return to my story, for I regret to say that the villany of this scene did not close here. No sooner had the unfortunate woman entered the water than she was followed by three of the officiating priests, who were distinctly given to understand that they must desist from all farther proceeding in the matter, as nothing farther would be tolerated until the arrival of the magistrate. Not doubting their compliance with this injunction, these men were allowed to remain with the woman in the river; but no sooner had the gentlemen turned their backs, anxiously looking out for the arrival of authority to put a stop to such diabolical proceedings, than the same

three men attempted to drown the suffering wretch, by forcibly holding her head under water; and I must allow that death at this moment would have been a happy relief to the sufferer. From this situation, however, she was speedily rescued by Mr. M——, who continued to support her in the water till the arrival of the long-looked for deliverance in the person of Mr. ——. The collector himself soon followed, and, to the great joy of his countrymen, he immediately ordered the principal performers in this tragical scene into confinement, and the chief actor, or rather sufferer, to be conveyed to one of the native hospitals. I regret to add, the poor woman died about two o'clock this afternoon, forsaken by all her own relations and friends, as an outcast unworthy creature! The fate of the other performers I will not anticipate, as I understand they are to be brought to trial for murder. They cannot, however, either with justice or propriety, be capitally punished, it being a custom of long standing, authorized by the native government, and sanctioned, they say, and perhaps believe, by divine authority. But as the Hindoo Scriptures only admit of straw being used on such occasions, and direct that the woman herself should set fire to the pile with her own hand, it would be no very great interference with the religious prejudices of the natives, (if I am correct in my assertion,) were the government in India to promulgate regulations founded on that law, be it divine or human. And this, in my opinion, may be done with safety, if cautiously introduced and temperately acted upon; when, I will venture to predict, that you will hear no more of widows burning themselves, either with the dead bodies, or with the ashes of their lords.

I remain, &c.

J. T.

In a subsequent letter from Poonah, dated 3d January, 1824, the same gentleman adds, "From what has already been done in the Collectorate, a very extensive one, and once the seat of empire, and of priestcraft more than many others, I am satisfied that the horrid practice may with safety be altogether abolished in process of time. Not one suttee," he says, "has taken place here since the one detailed before, because the magistrate (a brother of ———'s) insists on their adhering to the strict letter of the law; and to this, though with some reluctance, the principal Brahmins here have given their consent."

SIR STAMFORD RAFFLES.

We are greatly concerned to learn, that the ship *Fame*, in which Sir Stamford Raffles and his lady were returning from Bencoolen to England, took fire in the night of Feb. 2, when it had proceeded some miles. By the most prompt and active pro-

ceedings, all the crew were enabled to leave the ship in two boats, within ten minutes after the alarm; and returned towards the port, lighted for a time by the flames of the vessel, which, however, blew up and left them in darkness. Early in the morning they perceived a sail. The fire had been seen from the shore; a vessel was most humanely despatched for their relief, and the first person recognised in that vessel was a Missionary from Bencoolen. The loss sustained by Sir S. Raffles in manuscripts, drawings, maps, &c. is incalculably great. It is well known that that gentleman has long been the friend, not only of science, but of missions also.

REVIVALS OF RELIGION IN GERMANY.

A great change has been wrought in many parts of Germany and the adjoining countries, within the last ten or twelve years. The establishment of Bible and Missionary Societies has been followed very extensively by revivals of evangelical religion. A writer in the *London Magazine*, for August, relates the following facts, which were communicated to him by two pious German ministers.

New-York Observer.

It was not till since the close of the war, that any general attention was excited respecting evangelical religion. Five years ago, there were five or six ministers belonging to each of the twenty-one churches in Berlin, but not any of them evangelical persons; now there is no church, where there is not, at least, one pious evangelical pastor, preaching the doctrines of the Gospel, and adorning it by his conduct.

In the University of Berlin, there are thirty or forty pious students. One of the professors, of the name of Tholock, about twenty-five years of age, who knows fifteen languages, is in the practice of receiving these every Wednesday, at his own house, for the purpose of giving them religious instruction. About ten of these usually associate on a Saturday Evening, at the University, for prayer, and for reading and expounding the Scriptures. Four of the professors in the University are pious evangelical men. One of these, named Neander, Professor of Evangelical History, is a Jew, of good reputation, and considerable standing.

When professor Tholock was, some time since, at Copenhagen, he inquired for a long time in vain, at the University, after pious young men: at length, by accident, a person who called at the inn, was discovered by him to be of that character, and he introduced him to a considerable number of pious youth, who were earnestly seeking after God.

The pious students, who have been mentioned as at the University of Berlin, were

from different German Universities, and their statement respecting them was, that all of them there were devoted youths, consecrating themselves to the service of God.

At Erlangen, in Bavaria, there are in the University, three pious professors: one of whom has the reputation of being one of the most learned men on the Continent.

At Basle, in Switzerland, in the year 1818, about twenty young men were brought to know the grace of God in truth. As they had no evangelical instructors, they frequently met together for reading the Scriptures and prayer. One of these is engaged by the London Society for promoting the conversion of the Jews; and another, named Burkhardt, brother to the late excellent Missionary of that name, is an assistant minister with Dr. Steinkopff, in the Savoy, London.

At Albufelt, in Prussia, there is a minister of the Lutheran church, named Doering, the apostle of the age. He pays particular regard to young persons. On a Monday evening he collects at his house about two hundred unmarried men; and on a Wednesday evening, about forty young ladies; for the purpose of giving them religious instruction. He is indefatigable in visiting the prisons and hospitals, distributing religious tracts, and has been the instrument of the conversion of many to the knowledge of Christ. In all this vicinity, the churches are supplied with, at least, twenty evangelical pastors. The people, when they want a minister, inquire, "Is he a pious minister?"

A minister named Couard, about thirty years of age, who preaches in a church in Berlin, has an excessively crowded congregation of six or seven thousand hearers: he lately preached seven sermons from "Ye must be born again." The churches are forsaken where the gospel is not faithfully preached.

The same spirit of opposition exists there as in England, against evangelical religion. If they observe any one listen attentively, or appear serious and devout, they call them, by way of reproach, "Head-hangers."

A person, from the neighbourhood of Brunswick, gave the following account:—"Above five years since there was not one pious person in all the neighbourhood, nor any evangelical minister.—Two farmers were walking in their fields, when one of them, as if his mind had been instantly impressed with the subject, said, 'We possess all these riches, but we have never returned thanks to God, the giver of them. Surely we ought to do so. Come, let us kneel down, and give thanks to God, and seek his pardon and blessing.' They enjoyed so much pleasure in this exercise, that they resolved to meet at their houses on a Lord's day evening, for praying and

searching the Scriptures. Their wives soon united with them.—Others, who observed them thus assemble, asked, 'What are you doing? We will meet with you.' Thus persons from different villages were collected, till the room was over-crowded. These meetings were held in other adjacent villages, until there were ninety or a hundred serious persons. At length, one of the Lutheran pastors in the neighbourhood became an enlightened man, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardour to be employed in Missionary labours, in any part of the globe.

A CRIPPLE AND HIS BIBLE.

The following interesting fact is from the Report of the Greenville (S. C.) Bible Society, presented in August last.

N. Y. Observer.

In one instance, a youth, named George Howard, a cripple, and supported upon charity, having by some means obtained fifty cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was seventy-five cents. The Agent gave him the Bible, and brought the money to the Board. Being sensibly affected with the incident, the

Board unanimously requested the Agent to return the fifty cents to the poor but interesting youth, who had so nobly given all his earthly substance for the blessed Book which contains the pearl of "great price," accompanying their request with silent but earnest desires that all its rich, imperishable treasures might be made his own for eternity. The Board has the unspeakable pleasure to learn that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he read it through five times. He was not known to be seriously impressed with divine things before, but after he received the Bible he became so, and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death, his mind became deeply impressed with the following passage in Revelations. "Behold he cometh with the clouds, and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not beautiful words. Shortly after, he terminated his earthly course in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance, in which good has been done, by means of the Society, is an ample recompense for all the expense and trouble incurred in its establishment and operation.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of October, 1824.

Cash Sales of Books received of K. H. Fish, by	
Mr. Crane,	1 50
From Month. Con. in Brick Church, N. Y.	14 50
From Orange-st. Ch. Rev. Mr. M ^c Cartee,	15 00
From a friend at Princeton, N. J.	2 00
From Dr. Thomas Henderson of Freehold, N. J. by Rev. Dr. John Woodhull,	12 50
From a friend to Missions, through the Rev. Dr. Milledoler,	10 00
From a friend to Missions, enclosed in a letter to the Domestic Secretary,	50 00
Remitted from A. W. Corey, Agent,	250 50
Collected at Month. Con. in Rev. Dr. Romeyn's Ch. in Cedar-street,	12 05
Collected at Month. Con. in the Rev. Mr. M ^c Elroy's Ch. in Cedar-st. N. Y.	11 41
Remittance from A. W. Corey, Agent,	110
Collected in Ref. Dutch Ch. in Ovid, Seneca Co. N. Y. by Rev. J. G. Morris,	3 25
Remittance from A. W. Corey Agent, by Rev. Mr. Fyler,	100
Received from a few Ladies belonging to the Dutch and Presb. Churches in Schenectady, on a subscription of <i>One Cent a week</i> , to constitute the Rev. Dr. Andrew Yates a Life Member, by James Walker, Treas.	50 00
From the Young Men's Miss. Soc. of Carlisle, Pa. by Mr. W. H. Hefenstein,	40 00
From John Johnston, Esq. to constitute his two Sons, John T. Johnston, and James B. Johnston Life Members,	60 00
From the Aux. Miss. Soc. of Shawangunk, Orange Co. N. Y. by the Rev. A. D. Wilson,	14 00
Collected at the Month. Con. in the German Ref. Ch. in Germantown, Pa. by Rev. John H. Smaltz,	6 00

From the Rev. Cyrus Gildersleeve, his donation as promised to Mr. Burnap, Agent,	20 00
Collected at the Month. Con. in Wilkesbarre, Pa. by the Rev. Cyrus Gildersleeve,	13 47
From the Female Read. Miss. Soc. of Wilkesbarre, Pa. first payment for educating an Indian Youth at the Catarangus Mission School under the name of Zebulon Butler, by Miss Sarah B. Covell, through Miss Mary V. Gildersleeve,	12 00
From Miss. Margaret Witherow of Emmetsburgh, Md. first payment for educating an Indian Child, to be called Henry Martyn, by Messrs. Cushing & Jewett,	12 00
Collected at the Month. Con. in Hempstead, L. I. by Rev. Mr. Webster,	8 00
Donation from the Rev. John Boyd,	5 00
From the Ladies of Middletown, Brookhaven, L. I. in addition to a box of clothing, by the Rev. Mr. King,	3 00
From "a well wisher to Zion's prosperity," enclosed in a letter to the Domestic Sec'y. Post-marked "White House, N. J.,"	2 00
Remitted by Mr. John L. Burnap, Agent, through R. Ralston, Esq.	139 81
Donation from a Lady,	5 00
From the Aux. Miss. Soc. of Pequea and Conestoga, Pa. to constitute the Rev. Amzi Eabbitt a Life Member, by Mr. John M ^c Calley, Treasurer,	80 00
Donation from several Ladies of Sodus Arms Cross-Roads, N. Y. by Rev. Wm. Stone,	3 0
	dolls. 926 92



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